

child study

By-lines

A quarterly journal of parent education

Fall 1953

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Sixty-five cents a copy Vol. XXX, No. 4 \$2.50 a Year

EDITOR: Margaret C. Dawson, EDITORIAL BOARD: Aline B. Auerbach, Elizabeth Bradley, Gunnar Dybwad, Pauline Evans, Josette Frank, Beatrice Greenfield, Sidonie Matsner Gruenberg, Elizabeth Pope, Anna W. M. Wolf.

Every issue of CHILD STUDY is completely indexed in the Education Index.

CHILD STUDY re-entered as second-class matter September 19, 1947, at the Post Office at New York, N. Y., under the act of March 3, 1879. Copyright 1952, by Child Study Association of America, Inc. Published by the Child Study Association, 132 East 74th Street, New York 21, N. Y. Quarterly in Fall, Winter, Spring, and Summer issues. 65 cents a copy, \$2.50 a year, \$4.50 for two years, \$6.00 for three years. Add 25 cents annually for all foreign subscriptions.

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Cover photograph by DAVID S. SUSSMAN.

An exploration

The Child Study Association has long been interested in religion and its relation to the child's growth. Many articles in past issues of this magazine have dealt with some aspect of this intricate subject; many lists of children's books dealing with religious themes have been issued by our Children's Book Committee. But this is the first time in recent years that a whole issue has been devoted to the topic and, in presenting the articles that comprise it, the Association is conscious of having attempted a difficult and controversial assignment.

In particular, the relationship of religion to psychiatry and the role of religion in the broad culture of our country have been focal points of discussion through recent years. We have tried to have some of these questions reflected in this issue, but realize that we could offer but a few of the insights which have been formulated concerning the place of religion in the child's life.

All this could not have been planned or executed without the help of Dr. Arthur L. Swift, Jr., who has acted as special consultant and has contributed the prefatory article. To him, and to the other authors who have contributed articles, our deepest thanks.

Preface:

By Arthur L. Swift, Jr.

the child's need for spiritual resources

How significant are the goals
that we are offering to
our children today?—

There is a tendency to over-estimate the influence of secularism today. True, it has turned many away from belief in divine intervention: science is the modern miracle-worker, haloed by popular esteem. But how creation began, how the living cell evolved from lifeless matter, and personality from protoplasm, and whether or not death brings personal extinction, these remain mysteries ungrasped by the fumbling fingers of man's mind. And from pre-history until the present all tribes and races have felt it needful to make their peace with a Something or a Someone whose power was both feared and revered and whose ways were past finding out. By dance and song and sacrifice, in feast and fasting, at altars and at tombs, at peace and at war, men wove into the fabric of their lives the patterns of their faith, its rituals and devotions, its ideas and ideals, its powers and its privileges, until no study of man is at all adequate, no history of his acts reliable that leaves religion out.

Thus, the Judaeo-Christian heritage lives in the American Ideal, the creed of brotherhood and justice and equality. Our speech is shaped to the structure of our ancient beliefs, our national loyalties are sustained by it, our literature and art reflect its glory. Even our vulgarisms and pro-

fanity perversely acknowledge its power. More than half of all our people claim membership in some kind of a church.

Whatever the tradition that nourished his growth, whatever his present attitude toward the faith of his fathers, no one escapes altogether the influence of religion upon him, and no child can remain untouched by it. We parents can seem to ignore it, we can laugh at it as superstition and ignorance, we can seek to water it down to insignificance, but still it will, for good or ill, exert a molding force upon the sensitive stuff of life that is the character and personality of the growing boy or girl.

A majority of parents accept it as inevitable; many welcome it as an essential and basic aspect of life's realities. They feel that without faith in God a child is morally endangered and esthetically shut off from spiritual awareness and appreciations which give depth and beauty to common things. For religion does not always imply faith in a personal God. It has to do with more than formal ritual and the observance of rules and restrictions; more than fellowship. It is an openness of heart and mind, an eagerness of spirit. Religion has to do with that beyond oneself which makes itself felt in beauty and in terror. Beauty

comes in the call of the thrush, the bloom of the rose, the tops of great trees moving in the wind, in the contours of a face, in the lilt of poetry and in the clarity of inspired prose. It comes thus in sound, color, movement, form and in human life and thought. Terror uses the same avenues of the senses to overwhelm with the crash of thunder as lightning splits the sky, with the tornado sweeping cities into rubble, with science delivering awful power into the desperate hands of fear and hate. And there is always the marvel of life created new, and the sure presence of death keeping step with all loving and all remembering.

These are words few children would comprehend. But they stand for realities so profoundly simple that no normal child escapes them. Beauty and terror are his companions though it may be long before he knows them by their names. Both can be deeply disturbing. I have known a child of three to cry out in fear and hide his face against my shoulder when I tried to help him see the bright majestic splendor of the stars. A child's security and peace are kept within the ordered ways of home. But we parents never manage so to build its walls as to shelter our young from the beauty and the terror, the life and the death, that press in upon it from outside.

The near-realities

Here is a dimension of existence that material concerns encourage us to ignore. Indeed, the things we have and do, the things we want and want to do are a near-reality that offers some escape from these more ultimate and demanding matters. But civilized man is humbling himself to admit what his primitive ancestors well knew—that he is insecure and fearful who has not made his peace with the mystery that encompasses life and death. To “accept the universe” with earned knowledge and awed respect is essential to our emotional health and our stability. From it there is “no place to hide down here.”

The quality and depth of the peace we make with the universe measure the degree of security with which we can hope to surround the children in our homes. Our spiritual poverty cannot bring enrichment to those we love. Nor have we the right or the desire to feed our starved souls chiefly on their young ardors of belief. Essentially it is our own inescapable responsibility to provide in our lives whatever of spiritual insight and power we would have our children possess. The starved mother cannot nurse her infant. Our love cannot give what it does not possess. The spiritual resource of the home is earned, not accidental. And whatever it may be, or fail to be, it is the home's most potent attribute. It is more central than central heating; more nourishing than a well-filled larder; more enduring than stone and steel.

Satisfactions beyond self

It is these convictions about an aspect of life which is history and social fact, and at the same time so intangible as to be hard to capture in any form of words, that has dictated the publication of this issue of CHILD STUDY. As parents and friends of children we all recognize how important to their wholesome growth are love and tenderness and the guidance of their responses in the direction of appreciations and interests which find satisfactions beyond selfishness, in giving pleasure to others. In a harshly competitive society like our own the child needs supremely the refuge and security of a home where he feels himself accepted, respected, loved; where since he is free to be himself he can come to understand himself and to find his satisfying role in life.

Intimately a part of this process is the building of values, the discovery by each person of what are for him the significant and rewarding goals. The child and youth confront so many conflicting choices. Unsure of themselves, lacking standards, and looking upon an adult society in chaos of transition, they too often find no straight

path, no challenging career. They seem rather to drift with the current confusions, their destination always a surprise and often an unhappy one.

A religion that really works dignifies the individual life with meaning. It makes the choice of a vocation important. And it provides a scale of values which helps to determine that choice. Furthermore, a religion shared within the family helps to unify its life and strengthen its loyalties. It is not hard to see why religion began as an experience within the family group and why the group's first religious leader was mother or father. Though the priesthood has become a profession and religion has been structured and ritualized as an institution, the family remains its true source and instrument. Without it, religion must die.

So multitudinous and varied are the religions of mankind, in certain aspects so

cruel, so arrogant, in others so gentle and kind, and so different are the uses to which religious devotion is put, that the objective study of religion as human experience both confuses and fascinates. So vital is the role religion plays that its social effects deserve more careful study than they have yet received. The articles that follow attempt in brief form to discuss some of the more important aspects of religion especially as it influences the family and the child. They offer no easy solution of the problems of religious education. They seek no indoctrination either in method or goal. They leave to each of us the choice and the responsibility of that choice. But they do help us to understand what religion is and what it does and why it is important that in one direction or another we adults decide the course to take in the education of the children who look to us for love and understanding.

Religion and the growing child

How do moral and spiritual values enter into a child's scheme of things? How can they be harmoniously combined with his feelings?

By Dwight J. Bradley

It was Alexander Pope in his "Essay on Man" who declared that "an honest man's the noblest work of God." Robert Ingersoll, speaking nearly two centuries later, answered the English poet by saying, "An honest God is the noblest work of man."

Although these two statements appear to contradict each other, and are commonly supposed to do so, it is more true to say that they represent two sides of a somewhat

captious question: namely, Is man the child of God, or is God the Father-image of man?

Yet, neither Pope nor Ingersoll raised the profounder question which is asked by every child as he becomes conscious of his own life-situation. And though the long warfare between science and religion, between psychoanalysis and theology, grew out of a disagreement as to the relative position of God and man, the time has come

when we may get down to a far more basic problem. Pope and Ingersoll, together with their respective followers, argued over the question: Who is responsible *for* whom? The student of human nature, together with every growing child, is more concerned to know: Who is responsible *to* whom? Not, how did human life get started and how did religious ideas begin, but how can human life develop into maturity, and what part can religion play in helping it to mature?

This article certainly will not seek to solve the entire problem. Only an elementary treatment can be given to many matters of great moment which have taxed the human mind for all the centuries that man has existed on this planet. What is left out here may be found elsewhere, dealt with more competently than is possible within these bounds. No discussion of religion is complete if it omits—as will be done here—the metaphysical and theological considerations which underlie the more formal aspects of religious thought. These are questions of almost infinite profundity. Those who wish to pursue them may turn to the recognized authorities, as may those also who choose to look beyond this article for more authoritative guidance in the psychological field.

The "way he should go"

However, it is hoped that the suggestions offered here may make it somewhat easier for those attempting what, under modern conditions, is by no means an easy task. To bring up a child "in the way that he should go" with simple realism regarding all areas and aspects of existence, to help him equip himself for living in his own time and yet to be mindful of the priceless heritage that comes down to him from the past—this is a hazardous but challenging undertaking. We live in an era of crisis, when external influences as a rule are of little aid to the maintenance of sound character structure. We are also living, however, in a time of rapid advance, when those able to avail themselves of each and every opportunity

for self-fulfillment may go further toward life's goal than have members of any previous generation. It is my firm conviction that a religious attitude toward life and a truly religious integration of all vital personality-producing factors, may do more to make possible such self-fulfillment than any other force or influence of which we are aware. Religion, as I envisage it, is the realization of human potentialities on an ever-ascending scale and in such ways as to benefit everyone. The purpose of this article is to make as clear as my abilities permit the grounds for that conviction and the reasons for that view.

The first awareness

Of two main things a new-born child seems first to grow aware: of what goes on inside himself and what goes on outside. In the very beginning he cannot tell the difference between these two "goings-on," nor can he consciously separate them. All he can be conscious of is feeling, for feelings comprise the totality of his world.

As a baby's awareness sharpens and expands, the difference between what goes on inside himself and what takes place outside commences vaguely to dawn on him. The inner world, the world of feelings, becomes increasingly distinct; while the world surrounding him becomes increasingly complex. He cries, and dimly comprehends that he is crying. But that for which he cries is but a painful reflection of an inward state. He cannot live without his mother, for she supplies his vital needs. She is to him a physical and biological necessity. His cry is a manifestation of this fact. But he doesn't know that he is asking for his mother's tender care. He cries because he cannot help it—because this is the only way in which his body can be kept alive.

Relationships begin

Yet fairly soon, his feelings establish more understandable relationships with the objects of desire. He cries, and presto, knows decidedly what he is crying for. He

wants this, he wants that, he wants some other thing. And wise is the grownup who tries to meet his need and does not mistake his wish.

So the child's senses more definitely tell him, as he grows, what is happening "out there"; and his inner sensitivity, his feelings and emotions, respond more decisively to what his senses report. The only way, however, in which he can at first respond is through a feeling or emotion made manifest by sounds or special kinds of bodily expression. He has developed no attitudes by which to regulate and give direction to his relationships with the complex external environment of which he is increasingly aware.

From image to attitude

As weeks and months pass by, the child starts making up his first mental images, and these associate themselves with feelings and behavior patterns. But his feelings and emotions have already broken up into rival groups, and are graded on differing scales: pleasure and pain in varying degrees; warmth and coldness, extreme or mild; contentment and disappointment, great and small. His experience with simple values of satisfaction or displeasure progressively takes on what may be called a "third dimension." This is made up of attitudes which, as Dr. Jerome Frank has said,¹ become in adult life a person's "scheme of things, the ways in which he makes sense of his world, the chart by which he navigates through life."

A new dimension

What, then, are these attitudes, these "third dimensional" factors, that will ultimately play so large a part, for weal or woe, in the career of an emerging personality?

They are the ways and means by which a child becomes accustomed to responding or reacting to adults and to his whole environ-

ment. In the beginning they are frail and fragile, easily crushed down. What is more, they are apt to get along badly with the feelings from which they have emerged, and to have a pitched battle with the emotions from which they struggle to break free. For the feelings and emotions are by their nature quite short-sighted, since they are concerned with immediate situations; while attitudes require a longer look, and put the growing person in a position where he can make far-sighted plans.

Encouragement and reinforcement from parents and other significant adults are of prime importance to a child while his attitudes are building up. As his character structure develops further he is better able to stand alone; but he never reaches the point where he can get along entirely without a measure of assistance from other people—from his maturer friends and counselors and from those social institutions which defend and strengthen individual growth.

The sense of responsibility

Attitudes bring with them a sense of responsibility, of obligation, of personal accountability. This is entirely new in the case of every growing child whose self-direction, until now, has come almost solely from his emotions. Hereafter, however, what may be called the rational and moral aspects of human existence assert themselves with increasing determination, though not always with unqualified success, against the biological and feeling-centered elements. The less immediate and more distant objectives become more and more important to the young but steadily maturing individual. Life is increasingly seen as an opportunity for self-fulfillment, and less and less as a series of field days for passing fancies and quick delights. To live, to love, to do good work, to think, to appreciate the things which are beautiful, to create something of real value and to be truly reverent—these are the grand objectives of all worthwhile living and will become the per-

¹ "How Do Parents Learn?" *CHILD STUDY*, Summer, 1953.

sonal objectives of the growing child unless he is foolishly spoiled or seriously hurt.

It happens, however, that the child's ardently unsophisticated outreach may be hampered, frustrated or perhaps even perverted by adults who, in a classical phrase, "know not what they do." If such obstacles cannot be overcome, they arouse anxieties which render the child almost incapable of constructive growth. His emotions rise up to protest, but in vain. He needs the help of authorities he can count on and whom he trusts to guide him past his inner difficulties. Aided by them he can with renewed confidence resume his outward reach—his "outreach to the stars." Yet, by the acceptance of authority his outreach is once and for all delimited, channeled, qualified. From now on he must govern his ambition himself or else submit, in part, to being governed by others.

What values shall he seek?

It is at this critical juncture, when disillusioning experience seems unavoidable, and at least a grudging readiness to obey reasonable commands is required, that the "third dimension" of experience is in greatest danger of being permanently distorted. The child's attitudes, which at their inception were all potentially consistent and coherent, now are partly confused. The desire for immediate satisfaction pits itself against the need to be well thought of by those whose good opinion is so desirable. What, then, are the values which a "proper" child should seek? What attitudes are right and which are wrong? Moral problems disturb the immature

mind and, to the extent that they do, prevent or retard the process of ethical maturation. "I love my little brother," whimpers the saddened child. "I didn't mean to hurt him." Yes, but the harm has been done, the punishment has fallen and the sense of moral responsibility has been all mixed up with feelings of regret, of guilt and of unhealthy anxiety.

The problem now is to help the child explore and willingly accept his expanding role as a morally responsible human being. His parents can best do this for him when they themselves are able to rise above their own personal conflicts. And here is where the religious environment comes in. To feel a part of the spiritual community is an inner rampart to the child who, in the development of his personality, has reached the point where he *wishes to be good* and live up to his parents' expectations.

So surrounded and so upheld, he can more readily leave behind some of his fears and gain more confidence in a world which contains good things as well as troubling ones. He will feel this way all the more if he knows that his parents also look to this environment beyond themselves and are not relying solely on their own abilities.

The child's "good companions"

Parents, no matter how considerate and wise they are, remind the child sometimes of experiences that he would like to forget. However well-adjusted they themselves may seem to be, they have been involved in situations that have caused their child pain or grief. He will prefer to them some

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object quite independent of his disturbing associations: it may be his thumb that for a time can be sucked in safety and assurance; or it may be a woolly teddy-bear, a rag doll, a beloved toy or even a piece of wood or a stone picked up on the beach. These—and their number may be nearly limitless—can be invested with rare significance by a child's imagination. Connected with his day-dreams and embodying the sensibilities that in ordinary life are so often interfered with and hurt, they are the things that never let him down, tokens of happiness and peace, the "good companions" that never treat him badly and never bring up recollections that he would rather keep suppressed. And here, I suggest, lie the roots of religion—of religion as a power-in-life that can offer solace for the world's cruel injuries and injustices—or, indeed, can overcome them. For religion rises at its earliest stage from a belief in life's essential "blessedness"—from that almost indestructible combination of faith and hope which focusses on self-fulfillment through an experience of perfect love.

Spiritual maturity

But religion, which roots down in childhood's poignant longing, must soon take on the character of attitudes if it is to grow up and make possible a maturely spiritual and ethical way of life. What is known as "spiritual" is, after all, a matter of attitudes—of attitudes toward the long-range values and objectives. If and when these grow out of a feeling of good will, they reach out, naturally and simply, toward the highest and most worthwhile goals, becoming ethical in the process. The person, young or old, whose attitudes are essentially candid, largely free from anxiety and full of ethical love, is one who, in Judaeo-Christian terminology, "seeks the kingdom of God." It is his outreach to all those values which he conceives as belonging to God's kingdom that proves him to be truly spiritual and that actually has made him so.

Religion in its outward forms, whether

in those pathetic objects that a child finds comforting, or in the vastly more significant symbolic patterns of religious history and tradition, serves as a means whereby the child or man may express his sense of values both meaningfully and with esthetic satisfaction. For in this way, and in this way alone, have our human wish for self-fulfillment and our human passion for perfect "blessedness" or happiness, been able to make common cause with a growing sense of ethical responsibility and not create problems even more serious than those which we originally set out to solve.

A never-outgrown need

Persons of wide experience and children whose lives have just begun confront, alike, a never-outgrown need: namely, to discover or to rediscover, and then to cherish or re-evaluate, whatever signs there are of a spiritual universe, a universe of attitudes in which one's value-seeking spirit may feel and be at home.

A child, if only left to himself, realizes without being told that what adults may call "symbols" and "myths" possess a special quality and contain a comfort-bringing meaning all their own. He asks no more than an opportunity to encounter them and to have them for his own. Otherwise, he must make them up for himself. Children, as a rule, sense a far more intimate relationship with the world around them than do their grownup mentors. They recognize in natural objects, both inanimate and animate, a spiritual affinity of which few adults remain so vividly aware.

Josette Frank has described with beautiful insight this sense of simple identification children have. "The warm and tender feelings of kinship with creatures, especially such near-human ones as horses and dogs, have a special value for children at certain ages and of certain temperaments. In books many children seem to feel an intimacy and rapport with creatures which they do not get from their fellow humans, and this seems to give them a deep comfort.

They find particularly satisfying stories of relationships between man and beast, the tender fellowship and mutual dependence of a boy and a dog, or of a girl and a horse.

"Beneath this level of observable emotional response there must be deeper levels in the child's needs for a horse or dog story, about which we do not know a great deal. We do know that the need when it exists, is imperious . . . We also see that, exclusive and all-absorbing as this interest is while it lasts, the child grows out of it quite completely when he is ready."²

Comfort and courage

Should this aptitude for tender and solicitous appreciation be cultivated further, or should it be allowed to lapse? Should the yearning for *shared courage*—which is comfort, rightly understood—be discounted, if not entirely put out, or should it be developed through the stages of maturing until its full meaning and implications have dawned upon the adult mind?

No considerate parent would willingly deprive his youngster of the fellowship which Josette Frank has so feelingly described. But what of those who keep right on believing, of those who are never ready to leave their childhood's faith and love behind? Yes, what of those whose courage seeks companionship—of those who incorrigibly continue to "see visions and dream dreams"? Is it necessarily true that, in the process of maturation, life should go out "in a bright flare of dreams into the common light of common hours"? Must the growing child choose between holding on to his childish attachments and having no attachments at all? Or, are there maturer spiritual relationships awaiting his discovery?

Religion stands or falls by the answers given to those questions and to others of like kind. For the religious consciousness

expresses itself first in nature worship and moves on from there. Sensitively cultivated, it graduates to the higher levels of spiritual devotion. When the Psalmist sings, "I will lift up mine eyes unto the hills, from whence cometh my help," he elevates to sublimer heights the ancient mountain myth so important to Israel at an earlier stage of its historic pilgrimage.

Religious beliefs commence, likewise, in naive fantasies such as children and primitive peoples find comforting. If perceptively guided, they mature into realistic conceptions of all nature, physical, human and divine. The God who is "a present help in trouble," appeals with equal cogency to the child-mind and to the intellect of a philosopher. Religious mythology quickens childish imagination, and lures the untutored spirit into far-away thoughts and mysteries. If lived with through the years of deepening insight, it becomes the heart and soul of living truth. The Old Testament is replete with tales like that of Jacob and his angelic visitors at Bethel, which tell stories so profound that the maturest person, and above all the trained analytical psychologist, must recognize them as "true."

Religion's lowly origins

The loftiest experience of the religious life roots down in primordial or infantile immaturity. High religion need no more be ashamed of its lowly origins than are physics, bio-chemistry or astronomy. There is no worship, however uplifting, that does not carry over into its majestic rites some residue of primitive magic. No creed with any heart in it exists that is not flavored with primeval fantasies and imagery. Yet, what of that? From such naive images have been wrought out concepts the majesty of which no perceptive person can ignore.

It has been well said that "religion without intellect is ephemeral, without emotion it is sterile." Only through religious channels may the value-seeking attitudes of rationally spiritual man be joined with his

² From a forthcoming book tentatively titled *Books for Today's Children* by Josette Frank to be published early in 1954 by Doubleday & Co. Copyright 1953 by Josette Frank.

feelings and strong desires in the common life-stream. Only so may the search after values be saved from intellectual aridity, and basic emotions be kept from meandering off into neurotic swamps or marshlands.

It is not possible here to more than touch upon religious customs, rites and celebrations from the standpoint of personal existence as it seeks to achieve life's best. The Passover of the Jews, Christmas and Easter—plus the innumerable religious traditions which are clothed so marvelously in cultural habiliments designed and woven by peoples of every race and clime—these are not out-moded fashions at which to scoff. They are the garb of human dignity in the wearing of which man properly holds high his head under the canopy of heaven.

If, then, it so happens that a child's parents do not wish him to be identified with any one of the historic religions, they should know beforehand in what direction they are going when they pass on this preference to their child. The cultivation and expression of religious attitudes, the construction of valid religious concepts, the extension of religious awareness out into the realms of sensory perception—these are not skills that can be easily contrived.

Yet, those who choose to undertake such tasks may take courage from the fact that religious concepts and the manifestation of religious insight have so far never ceased to grow. There is a place for independent

thinking in the spiritual as well as in all other fields, as long as each parent has a sufficient sense of responsibility for the ultimate welfare of his child. Even so, due heed is called for lest the abandonment of tradition should result in unnecessary sacrifices. The wise parent is one who, in the figurative language of Jesus' teaching, "brings forth from his treasury things new and old."

Are ethics enough?

The commonest danger encountered by those who prefer their own interpretation of basic truth to interpretations handed down from the past, is that the teaching of ethics and the emphasis on external morality tend, in such case, to overshadow the inculcation of spiritual culture. This statement may need some elaboration and clarification.

We are dealing here with a peril which seems often, though not always, to accompany any sort of pioneering that cuts people off from their roots. This is the decline of cultural maturity and spiritual sensitivity resulting from the severance of old ties with the past. When these ties are broken, the old attitudes may break down also, together with the old standard of values. Nothing is left, then, except a moral code to keep individuals in line and to maintain social order. When inward sanctions fail or seem unreal, external sanctions become doubly necessary.

Spiritual attitudes provide the inner sanctions, beginning and proceeding at a level deeper than the ethical. In themselves they combine the most vital experiences that a given person may have and share in the quest of what he intuitively regards, or has been taught to regard, as supreme values.

The religious venture—which is both an outreach to wholeness as life's crowning value and an incorporation of this same wholeness into one's profoundest conscious-

Continued on page 42

An Important New Pamphlet

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Concerning religion and psychiatry

Though traditionally seen as in conflict,
psychiatry and religion more and more
share basic aims and techniques

P erhaps the very first question that is posed by such an effort as this to survey the relationship between religion and psychiatry grows out of what seems the continuing assumption of an almost inevitable opposition between the two. Despite all the efforts, publicized and otherwise, to create a harmonious relation between religion and psychiatry, there persists a deep and wide-spread hostility, shared by many if not most of the practitioners of both. I question the inevitability of this conflict, and what I shall attempt in this paper is a discussion of how I believe this conflict developed and some of the reasons for its continuation.

When we consider that psychiatry is a branch of medicine, it is strange to find such persistent expressions of disagreement,

for originally medicine and religion were so closely related as to be inseparable. The magic power to promote human welfare, to avert wrath, to purify streams, to prevent epidemics, to increase fertility and potency—these were shared in earlier days by God and sorcerer, priest and physician. It has often been pointed out that such a healer as the Shaman of antiquity was priest, prophet and medical man and that in fact many of the devices he and other early healers used were closely allied to autosuggestive procedures, and hence a sort of psychotherapy.

Of all the branches of medicine, psychiatry, with its philosophical preoccupation with the nature of evil and its concern with supernatural influences on the behavior of man, seemed at one time closest to religion. Earlier, it shared with religion the concern for the cure of men's souls; as late as the middle of the nineteenth century a German psychiatrist, Heinroth, expressing his opposition to the increasing spirit of narrow somatology, declaimed: "Soul, the great, most meaningful word! The only treasure of man, the very being of self. How

I have tried to dispense almost entirely with the familiar accoutrements of technical writing: footnotes, bibliographical references, etc. I wish to acknowledge, however, my indebtedness to various books from which I have derived considerable help: *Mind, Medicine and Man*, by Gregory Zilboorg (Harcourt, Brace, N. Y., 1943); *Man and His Works*, by Melville J. Herskovits (Knopf, N. Y., 1948); and *The Superstitions of the Irreligious*, by George Hedley (Macmillan, N. Y., 1951). To those who count themselves among the irreligious, I would recommend a careful reading of Hedley's charming and sensitive book.

I have also borrowed freely from some of my own earlier papers on this general subject.

they drag you down by making you the slave of the body." Indeed, he and his contemporaries were accused of speaking like "theologians."

The rise of materialism

With the rise of materialism and the development of the natural sciences, a head-on clash between religion and science was inevitable. These were the days of self-consciously and violently espoused atheism, the time when it was energetically prophesied that science with its myriad new discoveries had ended the need for religion and would surely effect the end of the church. Bitter and eloquent denunciations of religion were declaimed and the library of the new "religion" of science grew apace. Psychiatry, too, moved on from its earlier preoccupations with sin and evil and renounced its beliefs in demons, unplaced gods and other magical causes for emotional and mental illness. As it moved along with general medical science in the direction of detailed observation and the development of new instruments of scientific precision for the study of tissue and body processes, psychiatry became increasingly absorbed in "objective" science. It retreated from a position closely akin to religion to almost total immersion in the quest for organic elements in disease and a tremendous concern with the description and classification of diseases.

A corrective was not long in coming. Under the impact of the development of psychoanalysis, psychiatry turned sharply—perhaps too sharply—from its concern with disturbed tissues to the explanation of human emotional illness in purely psychological terms. Now the emphasis was on early life experience and parent-child relations and the word "love" was again abroad in mental science.

While much of the responsibility for the clash between religion and psychiatry may be attributed to the general rise of scientific materialism, there is no question in my mind that by far the greatest impetus to this

conflict stems from Freud's attitude toward religion, especially as expressed in his classical treatise, *The Future of an Illusion*. For a lay person properly to appreciate the impact of this and other works on religion which Freud published would require a much fuller discussion than is possible or appropriate in this place. However, some discussion of his criticism is imperative.

But perhaps before I undertake this, I should pause for some general reflections and definitions. Religion is fabulously difficult to define and yet without some such attempt, it is almost impossible to discuss these matters at all. The definitions range from the so-called "minimum" definition used by anthropologists, "the belief in spiritual beings," through Frazier's widely quoted, "A propitiation or conciliation of powers superior to man which are believed to direct and control the course of nature and of human life." There is the widely recalled definition of Donald Hankey, devised in the trenches of World War I: "Religion is betting your life there is a God" (which recalls its World War II counterpart: "There are no atheists in foxholes").

The role of religion

More important, perhaps, than an effort at precise definition, is the recognition of the important role which religion plays in the life of man. Too often this recognition is blocked because the irreligious person responds to any discussion of religion by evoking some cherished prejudice, a partial or cloudy memory of some church ritual or a childhood deprivation or punishment inflicted by a parent in the name of religion. This preoccupation with the minutiae of religious form serves to deny its role in the general life experience of people, its place as an essential element in the universal need to find answers to the inevitable questions of whither, whence and why which disturb, confuse and challenge all of us. As Herskovits comments, "However he defines the universe, man everywhere uses religion to find and maintain himself in the scheme

of things (my italics). Religion, like all other aspects of life, is a functioning of culture."

There is a rather general tendency to equate religion with an institution, a particular church or sect and, indeed, to carry this even further, to a particular place of worship. On the other hand, there is also the tendency to discard entirely the institutional and formal aspects of religion in an attempt to distil the essence of it into a body of ethical and moral principles or rules of conduct. To be sure, an ethic is basic to a religion and in our culture all religions are vitally concerned with the promulgation of "rules" for living. However, there is a vital and necessary distinction to be made between a religion and its moral and ethical components. Religion goes beyond moral and ethical concepts; it is a body of shared beliefs, ceremonials and practices which symbolize for the religious the heart of their common faith. Religion requires active participation, not the passivity which is peculiarly a manifestation of contemporary life. Of modern man's faith, Herskovits says, "In professing our faith, we lend our presence and our ears but not a hand. The immediate relevance of belief to action, so essential a characteristic of religion in most cultures, seems, somehow to be absent."

Faith—in religion and elsewhere

Universal in any definition of religion is the concept of *faith*. But this hardly advances our quest for a definition since the word itself is used in so many ways. It was Oliver Wendell Holmes who said that "the great act of faith is when man decides that he is not God." The classic definition of faith remains that of the writer of the epistle to the Hebrews, who declared that "Faith is . . . the evidence of things not seen." It is obvious that faith is basic in many more things than in religion, although certainly and emphatically it is at the root of religious belief. To take but one example: think of friendship and human

love without faith; it is truly inconceivable, and, as in religion, it is so generally accepted as to rarely require any explicit acknowledgement.

In this article I shall use religion to mean those beliefs of man concerning his relation to the unknown (nature and God) which have an institutionalized form: a tradition, a church, a system of law, a priesthood, ceremonials and sacraments. For Freud, religion "consists of certain dogmas, assertions about facts and conditions of external (or internal) reality, which tell one something that one has not oneself discovered and which claim that one should give them credence."

Freud's concept of religion

Freud considered religion a manifestation of man's helplessness and the continuation of a type of solution which the infant uses to try to ward off his understandable feelings of defenselessness, i.e., the depend-

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ence on a strong adult (father) figure and a clinging to that figure for support. And so, he says, "a rich store of ideas is formed, born of the need to make tolerable the helplessness of man and built out of the material offered by memories of the helplessness of his own childhood and the childhood of the human race. It is easy to see that these ideas protect man in two directions: against the dangers of nature and fate and against the evils of human society itself." And, he continues, "now that God is a single person, man's relation to Him could recover the intimacy and intensity of the child's relation to the father. If one had done so much for the father, then surely one would be rewarded—at least the beloved child, the chosen people would be." (As an example of the need to be the only beloved child, Freud comments: "Pious America has laid claim to be God's own country.")

Death: "the painful riddle"

Of course, Freud knew that men, always and everywhere, have been and still are preoccupied with questions to which science and naturalism have as yet offered no satisfactory answers: why we are, whence we come, what is the meaning of life and our destiny after death. Even he had acknowledged "the painful riddle of death, for which no remedy at all has yet been found *nor probably ever will be*" (my italics).

In essence, what Freud objected to in religion was its fostering of man's dependent relation to a superior, more powerful figure, God, the omnipotent father; an attitude which he feared might prevent man from maturing into a healthy independence. For Freud, religious ideas were illusions and "culture incurs a greater danger by maintaining its present attitude toward religion than by relinquishing it." Most curious and difficult to understand is Freud's blaming religion for failing to make mankind happy: "We see an appallingly large number of men discontented with

civilization and unhappy with it." Yet Freud himself elsewhere had warned of the utter inevitability of what he termed "the everyday unhappiness" of man.

I must refrain from any attempt to analyze in any detail this crucial contribution of Freud's. Herskovits' estimate of it seems reasonable enough: "The Freudian explanation of religion, in terms of the unconscious desire for the security of childhood, where a parent, as surrogate for society, solved problems and made decisions as well as directed conduct, is too simple to be fully acceptable; but it does give us an important insight into probable motivations that lead to religious expression."

Motivation and behavior

Which brings me suitably to what I consider a major defect in Freud's contention about religion: his failure to make explicit and examine in this connection the difference between motivation and behavior. Zilboorg has pointed out that "some ingenious critic of empirical and experimental science might . . . turn the tables and say, not entirely without right and plausibility, that science ought to be rejected because it is an outlet for man's inordinate infantile, peeping, sexual curiosity, because it is merely a formalized expression of his faith in himself and in his ultimate mastery over nature and man." In this connection I am reminded of an atomic scientist I had in treatment for whom the elaborate and extremely complicated machinery with which he dealt was, in his unconscious, the ultimate fulfillment of his need for power; indeed, for omnipotence. Actually, he was a weak, timid man, socially seclusive, terrified by women and lost in constant reverie of his as yet undemonstrated sexual prowess. His science, however, was superb; his contribution to basic research recognized and rewarded. Now, one would hardly despise scientific labors because of their unconscious roots in infantile needs; why then should one not at least be willing to examine religion in terms of its deeds?

I do not wish to strain this analogy nor in any way to deprecate the importance of the historic fact that there are great evils inherent in the authoritarian church and that the pages of history are bloody with the ravages of wars conducted in the name of religion. To do this would be ignorant and false; in addition, it would lead me to an attempted defense of the worst of religious practices—a task for which I would have no stomach. Besides, I believe it to be irrelevant to this discussion.

Religion and emotional health

For me, the nature (the fact) of religion is one of values. Surely no one is more aware than psychoanalysts that values have their roots in childhood experiences. The inevitable feeling of helplessness which all children experience requires an opportunity for identification, for security-yielding love relations and for opportunities for the healthy life experiences of childhood which are the road to emotional well-being. This is a psychoanalytic axiom. Why, then, is it necessary that healthy religious experience and the formation of high religious values be excluded from the general rules and customs of living which ideally result in other sound attitudes and values? To be sure, we must carefully scrutinize such processes and not exempt certain religious attitudes and practices from the necessity for change. But neither can we exclude all religious acts as though they inevitably resulted in warped attitudes and crippling experiences, as though religion were the absolute and certain concomitant of neurotic helplessness and sick dependence. To be sure, many psychiatrists and psychoanalysts believe this; it is the more surprising, therefore, how little discussion there has been of the subject by these practitioners, how automatic this conclusion has become and how sedulously—one might say “religiously”—maintained.

There are some notable exceptions: in the work of Fromm, for whom religion is essentially the equivalent of a benign and

progressive ethical system; of Karl Meninger, for whom it is a matter essentially of faith; and of Gregory Zilboorg, who to my knowledge has published the only critical estimate of the traditional Freudian approach. For Zilboorg, religion is an integral part of our cultural existence and growth and he sees both religion and psychoanalysis seeking “to solve the difficult problems which impose themselves upon man in his constant state of anxiety and sense of guilt.” He comments: “Both seek the path that would lead to serenity and attenuation of the sense of guilt. Each uses a terminology of its own but both seem to have solved the problem on the basis of the same principle. Both give the principle the same name—love.”

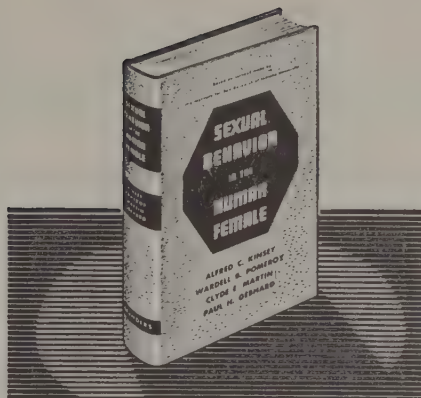
Much of this attempt to reconcile religion and psychiatry suggests a “therapeutic” role for the former as an important, if not indeed its main, function. To be sure the creative power, the healing strength, the comforting balm of religion are well known and for the believer a great and abiding strength. And many a purported disbeliever has eagerly turned to religion when faced with the overwhelming threat of a crisis in his life or the impact of personal tragedy and grief.

More than therapy

But it is essential that we look beyond this role if we are to understand the true meaning and importance of religion. For long centuries the Jewish and Christian traditions have been the main source of Western man’s ordering of his values and the need for high, shared and firmly established values has perhaps never been greater than now. This need must have much to do with the increase in formal religious practice as well as the acknowledged return of intellectuals to religion. A recent symposium in the *Partisan Review* stems from the position that “one of the most significant tendencies of our time, especially in this decade, has been the new turning toward religion among intellectuals

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and the growing disfavor with which secular attitudes and perspectives are now regarded in not a few circles that lay claim to the leadership of culture." A surprising array of intellectuals who contributed to that symposium acknowledged this fact, whatever else their disagreements were.

Issues of common concern

One or two instances of issues which are of common concern to both psychiatrists and religious thinkers must suffice. Man is always confronted with basic conflicts between current pleasures and successful planning for the future which often requires the postponement of satisfactions. In adolescence, for instance, such problems are of the greatest concern. It is well known that the individual is enabled to achieve the necessary postponement of satisfaction because he has what is called technically a strong ego; the roots of this are in a healthy childhood and an opportunity for the child to learn the need for sharing and for postponement of the immediate demands for satisfaction. Religion has always stressed the importance of living not for the moment but for the future; modern dynamic psychiatry changes the language but mirrors the exact sentiment.

Or take the problems of loyalty, the devotion to friend, school, cause or country. Psychoanalysis has in this instance confirmed what was known from antiquity. Religious thinkers have long emphasized the necessity to understand one's obligations and responsibilities to others beyond the immediate hope of gain and reward for oneself. To survive, man must be egotistical; to mature, he must be something more than egotistical. Much of this thinking is now reflected in everyday "child guidance" principles without ever a thought of the extent to which religious values are involved in such principles and, indeed, are available to strengthen their inculcation. Similarly, with group activity. The importance of such activities for both the maturing child and the adult is con-

stantly and properly emphasized in psychological writing. Religious devotion was always centered on group activity even though the right of the individual was always equally respected. The close relationship of the Synagogue, for instance, with communal living, with the education of the young and with the regulation of civil affairs, illustrates a type of group adherence and solidarity which can be applauded even when viewed in the most sophisticated psychological terms.

For those who would demolish religion, science is usually advanced as its rational and sound substitute. This was also true for Freud: "The more the fruits of knowledge become accessible to men, the more widespread is the decline of religious belief." In an age where science has been responsible for loosening the bonds of atomic energy and the scientifically devised instruments of war which grow ever more terrifying, the defense of science as a substitute for religious values would be a parolous undertaking. I do not mean to oversimplify this problem and appear to assume what would be a naive and unrealistic attitude toward the necessity for the utilization of science for defense, although one distinguished American scientist has, indeed, refused to make available any of his research which he thought could be put to military purposes. Even Freud was not too certain of the efficacy of his "cure" for religion and could admit that perhaps in science he too was "chasing after an illusion. Perhaps the effect of religious thought prohibition is not as bad as I assume; perhaps it will turn out that human nature remains the same even if education is not abused by being subjected to religion."

Goals—modern and ancient

But why "abused"? Modern education for healthy emotional development places great stress on such things as early identification patterns, the acquisition of sound values, the capacity to withstand the every-

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day frustrations and disappointments of life, the necessity for shared living, the crucial role of the ability to love and be loved. Each of these and many other such concepts are now better understood because of the development of modern psychological science (and we must never forget that it is to Freud that by far the greatest credit for this must surely go!). But these goals have always been part of the ancient teachings of religion, especially of the Jewish and Christian teachings of the Western world, and we know that religion can provide vitally rich and lasting tools to help achieve the goals of modern education.

Cardinal Newman said, "In religious inquiry each of us can speak only for himself" and in that spirit I venture to speak of some of my own religious experiences. Thus I remember with deep affection and gratitude the beauty of the Sabbath in my home; my mother's unlettered but devout observances and the way the children were permitted to share and learn; the rich ceremonies and the joyous occasions of the festival day observances; the aura of peace and security which we children all felt as a Holiday shut out of our home the insecurities and travail of "everyday unhappiness." I believe such practices are in keeping with

the best psychiatric formulations, though I would hardly wish to tarnish my memory of them by any such "scientific" rationale.

Injunctions and obsessions

How about the other side of the coin? For instance, the fanatic love- and pleasure-depriving injunctions of certain religions, or the obsessional characteristics of certain observances? In the first place, it must be recognized that there is nothing in religion *per se* which indicts physical love or the pursuit of happiness. In general it may be said that for most religions the emphasis is only on moderation, on the preservation of the family unit, on the avoidance of the perverse and extreme, all of which psychiatry would heartily echo. "For a Jew," for instance, "virtue is a pleasure . . . There is no place for wanton sensuality, but neither is the human body considered corrupt or degraded. In the old ghettos on a Friday night the pious Jew would perfume himself and comb his hair before he went to prayer, would fervently chant the "Song of Songs" at the table, and, after the Sabbath supper, the best meal of the week, he generally went to bed with his wife." Nothing harsh or repressive or denying in this, or, for that matter, nothing not con-

sonant with modern psychological thinking!

Of the traditional notion that religious people can't have fun, that religion is principally a system of taboos designed to make men and women unhappy, Hedley says "it is as meaningless as the still enduring American superstition that no Englishman has a sense of humor . . . Where there is no reason against pleasure, then pleasure is authentically a fulfillment of the wholeness of the Christian life." And of the Sabbath, scripture says, "This is the day which the Lord hath made; we will rejoice and be glad in it."

What of the accusation that religious practices are "obsessional"? For some people they truly are, just as for some others "religion" takes on the coloration of psychotic delusions. One should neither condemn religion because of the person who believes his religious instruction comes directly to him through the spoken word of the Lord* nor find fault with it because some religious people, terrified and helpless, attempt to find sanctuary in endless repetitive, compulsive patterns of religious ceremonial. These are matters of individual adjustment or maladjustment and I doubt that one is any more entitled to draw conclusions from such illustrations than one would be to criticize science because, as is well known, many scientists are extremely compulsive, as, for that matter, are butchers, bakers and candlestick makers.

The human predicament

Paul Tillich in an eloquent passage has said that there are only two approaches to the predicament of the modern world: the negative-religious and the positive-religious. The former he calls the way of despair and heroism ("its heroism is the acceptance of its despair"). The positive-religious way transcends the human predicament radically by transforming it into a question to which religion gives the

answer. He goes on to say: "Religion is *not* a collection of theoretical statements of a questionable or superstitious character. Such a religion could not be accepted by an intellectual who is not willing to sacrifice his intellectual honesty. Some of them make this sacrifice and surrender their intellectual autonomy to Ecclesiastical or Biblical authorities. But their turn to religion is still an expression of their despair, not a victory over it. Others are waiting for a religious answer which does not destroy reason but points to the depth of reason; which does not teach the supernatural, but points to the mystery in the ground of the natural, which denies that God is a being and speaks of Him as the ground and depth of being and meaning, which knows about the significance of symbols in myth and cult, but resists the distortion of symbols into statements of knowledge which necessarily conflict with scientific knowledge. A theology which takes this position, which preserves the intellectual honesty of the intellectual and expresses, at the same time, the answers to the questions implied in man's existence and existence generally—such a theology is acceptable to the intelligentsia (and to many non-intellectuals as well). It prevents the turn of the intellectuals toward religion from becoming a matter of romantic concessions or of self-surrender to authority."

With such a theology, psychiatry can have no basic conflict; in the quest for values that can give support and strength and a sense of the beauty and meaning of life, each can contribute richly from its store of learning and belief.

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* I am not, of course, arguing here the case for or against the belief in miracles. Not that I believe it irrelevant or sacrosanct; merely because this is obviously not the place to enter into such a discussion.

Without religious education, says this author, a generation of college graduates is apt to find itself still in the kindergarten of life

The case for religious education

By George G. Parker

A prominent clergyman in Washington, D. C., was visited a few months ago by three troubled citizens from another city. These men pointed out to the clergyman that there was great danger of atheistic communism threatening our government. They said it was the duty of the clergyman, located as he was in the nation's capital, to keep his eye out for such dangers. This he agreed to do. As the men were about to leave his office he asked them about their church relations. They freely confessed that they had not been in a church for many months and could not see that this fact had any connection with the problem with which they were concerned.

This significant conversation might be repeated in a dozen other cities and makes clear one of the most serious questions confronting the churches today. It is the somewhat commonly accepted idea that even though we are in serious conflict with the forces of atheism and materialism, the church has no important part in the conflict; that somehow atheism can be defeated without the theism of the churches.

This raises several searching questions about the religious education¹ of children

and young people. Where will they get the religious ideas and faith to counteract the dynamic forces of atheism and the materialistic philosophies? Is the so-called instruction in "spiritual values" received in the public schools adequate for this religious training? Are the Church Schools² maintained by the churches of any significance in this problem or is their chief purpose that of continuing the particular denomination or sect?

Today there are several million children enrolled in these Church Schools, which have a highly developed literature and a large body of professionally trained leaders, both men and women. In fact, it has not

¹In some respects the phrase "religious education" is an unhappy one. It is not meant to imply that "religious education" is a special department of education as chemistry, mathematics and history are. True religious education permeates every area of life and is basic to every department of education. In this article, however, the phrase "religious education" is used to describe the educational activities of the modern churches. It is in this sense that the phrase has come to be used throughout the churches both in referring to the "literature of religious education" and to the professional leaders who are called "Religious Educators."

²The term "Church School" is preferred over the older term "Sunday School." Even though the school meets on Sunday, the program and activities extend far beyond Sunday. Thus today the churches use the term "Church School" to describe the educational program for children and young people. It is not meant to imply a parochial school in which religion is taught along with the usual subjects of the public school.

been possible in recent years to fill the demand of the churches for leaders for the Church Schools.

The problems of religious education today can best be understood against the background of the world ideological conflict of our time. In that great conflict we can observe three basic types and techniques of education. Since each of these types of education involves doctrines, value-systems and theologies, they are all within the broad area of religious education.

The Big Lie

The first of these types is the education of the *Big Lie*. The modern exponent of this technique was Adolf Hitler. Hitler said that in order to influence people it was necessary to use the Big Lie. If people were told a small untruth they would not believe it, but if they were told a great lie, something fantastic, and if that lie were told often enough and declared loudly enough they would finally believe it. The Nazi doctrines were taught by this method of the Big Lie. For example, the Nazi racial theories had no relationship to truth and were ridiculous in the extreme. But in a few short years, Adolf Hitler re-educated an entire nation. He gave them new aims and ideas. People believed the Big Lie, they lived by the Big Lie, they died for the Big Lie. Hitler is gone, but his spirit marches on. Other groups, notably the Communists, have adopted his technique.

The Big Delusion

Now, we have faith that in the end societies based upon the doctrine of the Big Lie will collapse. We find this educational technique obnoxious and absurd, and we want to root out the Big Lie. But we have opposed it with a weak weapon. This is the strain in our own modern education which might well be called the technique of the *Big Delusion*. What is the Big Delusion upon which we have based a great deal of the education of our children? It is the delusion that objectives which are good,

but secondary, may be substituted for the central objective of man's life. Social progress, health, a better standard of living, the fruitful use of leisure time—these are undeniably fine goals. But they are not the center and core. They are only the decorations—beautiful and pleasant, but not the basic essentials of real education.

The Big Delusion has inevitably led us to confuse the doctrine of the separation of Church and State with the separation of Religion and Life. Making a living, carrying on social contacts and relationships, promoting scientific progress, following the arts—all this is called "life," and in our education system is quite generally insulated from "religion." Whenever these two departments come into conflict, as sometimes they inevitably do, the department of religion must give way. Even where religious education is recognized as being essential, it is allotted only a few minutes a week, while "education for life" takes five full days.

This is the Big Delusion—dividing life into departments and then putting the wrong department in the center.

What has been the result of the Big Delusion? For one thing, an age of amazing inventions, great machines and miraculous physical power but without moral and spiritual power to control it. Thus we have a shaking world without the faith to live in it. We are left confused, disturbed, and without direction or purpose. So today we witness the conflict between people with faith in the Big Lie and people with faith in the Big Delusion. It is a troubled world.

The Big Truth

There is an alternative to education by the *Big Lie* or the *Big Delusion*. That is the education of the *Big Truth*. "Ye shall know the truth and the truth shall make you free": free of the power of the Big Lie, free from the mistake of the Big Delusion. The Big Truth is that the key to the understanding of men, of the world and ourselves is in God, the Creator. This is life's Big Truth. To know this and to come to grips

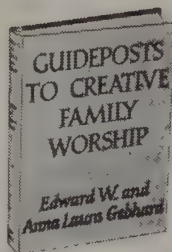
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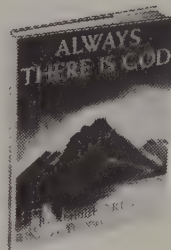
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with it is the heart and soul, the center and core of all education. Yet we have not counted this as education, and have considered it an optional department of living. As a result, we have raised a generation of unnumbered young people with college degrees who are nevertheless still in the kindergarten of life.

True education, basic education, must teach us that our lives come from somewhere, that they are going somewhere and that they have meaning and purpose. Our lives are trusts loaned to us by God, and we must act and live and behave according to what we are. Then life is no longer in categories or departments. It is a whole.

Through the education of the Big Truth a man thinks of himself first as a religious person and second as a business man. He is a religious business man. This does not make him a poorer business man but a keener, wiser one. He is first of all a religious person and second a doctor. He thinks of his patient as a child of God. He is first a religious person and second a scientist, being interested not only in atoms but in the source of all creation.

Religious education seeks to create the person who fits into the economic system and is able to support himself but who also works to see that others have a place in that system, too. He knows how to enjoy life but he helps others to enjoy life, too. He is prepared to live with his neighbors and friends but also with people of other races and creeds. He is concerned with his neighborhood problems but also with world problems. He has an inspired conscience, a kind and compassionate heart. Above all, he is at peace with himself. His life is centered and founded upon God.

Religious education must be guided

If this is religious education then its need is clear enough in our society. Yet, how shall it be accomplished? This is a major point of contention. While the church as the institution of religion has a program of religious education for children, there are

those who argue that even though religious education is important it should be divorced from any institution or from formal direction. Religious education, unlike other education, they contend, should not be guided or systematized but slowly assimilated by each individual out of the varieties of human experience.

The greater evil

It is to be readily admitted that often guided religious education is not above criticism. The fault may be a sect or cult which has a creed completely unrelated to modern life and learning. It may be the fault of a church which conceives of education merely in terms of memorized dogma. Yet the more serious problem is still the unguided religious education which in childhood is compiled from the chatter of neighborhood playmates and in adolescence from school "bull sessions." The usual result is a conglomeration of superstitions and hearsay, not to say heresy, posing as religious truth. Out of this collection of falsities and half truths, the growing person is required to formulate an adequate religion of his own. Such religion reminds one of the story of Ralph Waldo Emerson's old aunt who could never bear to throw out a drop of medicine, and so collected the remains of all bottles in a large central bottle and gave this mixture to the children as a cure-all. Unguided religious education usually turns out like that—bad-tasting and with no power of healing.

There is some indication that fewer parents today are relying on such methods for their children's religious education. Yet one often hears an otherwise conscientious parent say, "When my child gets old enough, I am going to let him select his own church. I do not want to impose my ideas on him." So the six- to ten-year-old child, who is not allowed to select his own school, or even to decide whether or not his ears shall be washed, is charged with selecting some particular church that will appeal to his fancy.

Unguided religious education, or even

the child's unguided selection of a church, overlooks the fact that religion deals with life's ultimate questions and therefore demands far greater maturity of thought and guidance than the study of history, learning the multiplication tables, handling money or selecting a daily diet of food. Yet we would leave none of these matters entirely to the child's discrimination.

Each person needs a religion of his own. It should be "his own" in the sense that he seeks to live by its principles and beliefs, that he has grown into it and not had it forced upon him in toto by people insensitive to his needs, nature and stage of growth. It should *not* be "his own" in the sense that he made it up, putting it together by his own random recipe: "a pinch of this and a bit of that." His religious education should have guided him to a religious faith based upon the best information, the most adequate study and the most reliable human experience.

Today's Church School

This is the basic educational objective of the modern church. Leaders in the field of religious education have in recent years faced the fact that the Church School had children only an hour or two per week, insufficient time for an adequate educational program. A more serious concern is the fact that the facilities of the Church Schools do not lend themselves to living situations in which religious values can be learned through experience. After careful evaluation, this led to the conclusion that genuine religious education could take place only by the church working through the home. Neither the church nor the home could perform the task alone. It was necessarily a cooperative undertaking. Within the past five years, many of the churches in this country have developed carefully worked-out programs of family education. The aim of these is to make a genuine partnership enterprise of the church and the home. In this partnership the church furnishes the members of its congregation with:



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its worship, and limited formal instruction; joint projects of service;

a fine literature and curriculum for parents and children based on the best theological insights and psychological techniques;

professional leadership to train parents and church school leaders.

The home, on the other hand, furnishes: the basic family relationship through which religious education becomes meaningful; parents who not only are spiritual leaders in the home but also the voluntary teachers in the church school.

This home-church plan of education is most effective when at least one parent participates in the church school program where he not only gives aid to the church but also is himself prepared for his home responsibilities. In some modern church schools, a father and mother teach a class together, thus keeping clear the home-church relationship.

Here are some of the specific ways in which one modern church implements this

program of home-church religious education:

1. A brochure is prepared at the beginning of each year setting forth in detail the educational themes and objectives. This brochure is sent to each home for study and reference.

2. Small group meetings are held in homes in which a minister of the church meets with fewer than a dozen parents to discuss with them the educational plans for the year and the individual responsibilities of both the home and the church. In this small, intimate group specific problems are raised and discussed and a basis established for further exploration and study.

3. "A School of Religion" is conducted in the church with two ten-week sessions each year. This is an adult education program with courses in Christian Beliefs, Old Testament, New Testament, the Prophets, Life of Christ, Religion and the Home, Techniques of Teaching, Child Psychology, etc. The course of study varies from one term to another. One parent from each home is urged to attend the school each year.

4. Family Books are sent to each family three times a year. These books give materials which the parent studies with the child as part of the joint religious education in the home.

5. The teachers of the Church School have special group meetings to which the parents of the children of their classes are invited and where both problems and plans are discussed. Here the teacher helps the parent see the objectives he or she is trying to accomplish and the parents receive specific help.

6. Special forms are sent to parents twice a year on which they may report back to the church a detailed account of their experience with the family materials.

7. The sessions of the Church School are held at the same time as the services of the Church. Thus the family is able to attend church together. This is one of the most important elements of the entire educational program. The children go to church

with their parents rather than being "sent." Thus children grow up with the sense of participating in the religious community along with their parents.

Here then is "religious education through the cooperation of the home and the church." Children are instructed by parents and other lay persons who in turn are guided by the professional staff of the church. Such religious education genuinely becomes "education for living," operating within the basic family relationship.

Such education is at all times essential. In an age when materialism is so dominant in the world, this education must be particularly dynamic in its witness to the reality of spiritual values. It is the great need of our children, and a basic task toward the accomplishment of which parents and church must work together.

Day Care program guide

A Guide to the Operation of Group Day Care Programs has just been published by the Child Welfare League of America and is available for \$1.00 at their office, 345 East 46th Street, New York 17, N. Y.

This very helpful pamphlet covers points of program, administration, equipment, staff qualifications for both nursery schools and day care centers. It is a significant contribution toward better community planning for our children.



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Religious roots of Western culture

Our arts, our ethics, democracy itself, lose
some of their meaning if their religious
origins are not understood

We fought a war once for the purpose of making "the world safe for democracy." We fought another war for "the four freedoms" which are inherent in democracy as we know it. We fear and fight communism, we sacrifice millions of lives and spend billions of dollars because we want to preserve our democratic way of life. What, then, is this democracy that we cherish so dearly, and on what basic assumptions is it founded?

There are many ways of looking at democracy. But it is a universally accepted fact that democracy places great emphasis upon the worth and dignity of the individual. This is one of the fundamental differences between totalitarianism, in which the state is an end and people the means, and democracy, in which the individual is an end and the state exists for the welfare of the people. Our Declaration of Independence, our Bill of Rights and our Constitution generally support the claims of the individual, and we have sworn allegiance to the principle that there are certain "inalienable rights" given to men by their Creator which the State was ordained to protect. To secure certain rights, such as life, liberty and the pursuit of happiness, "Governments are instituted among men."

Democracy, therefore, is a unique political state differing fundamentally from all totalitarian powers. What are the sources of such ideas? Why this emphasis in democracy upon the dignity and worth of the individual?

There are two main sources. One is Greek and the other is Hebraic and Christian. A philosophical Greek view held that man was a rational creature capable of keeping his impulses in line and "determining his behavior by principles." The Stoics made much of this view and held "that all men are subject to a natural law which is eternal and immutable."

The other principal, and more powerful, source is the Hebraic-Christian. According to this view man is made in the image of God. He is a child of nature but he is also a son of God possessing an eternal spiritual life. Man owes allegiance to his group and to the community, but his ultimate allegiance is to God; and, on the other hand, he is "somebody" because the source of his being is God. This belief is the basis of man's refusal to submit to the tyranny of a state if it attempts to control the dictates of his conscience.

Approximately eighteen centuries before the American political state was born, a Jew of Palestine enunciated the principle

that the individual is a child of God and that he is of intrinsic worth and value. And eight centuries before the birth of Christ, the Jewish prophets had expressed similar concern for the individual soul. Genesis makes it plain that man has dignity and standing and that he is unique because God created man in his own image and did for man what he did not do for any other creature that he made—breathed into man's nostrils His own breath.

The New Testament, also, though never losing sight of the fact that man is "small, weak, short-lived, and fragile," declares, in many passages of unforgettable beauty and drama, that man has infinite worth.

Even the "least" is important

Jesus used hyperbole, an exaggerated form of speech, to drive his point home. There is nothing particularly fascinating about a sparrow—one writer says that "of all the birds, the sparrow is the dullest and least interesting." And yet it is this bird which Jesus declares does not fall to the ground without the concern of God, the Heavenly Father. If God cares for and watches the sparrow, he is far more concerned about a human being, for the individual is far more valuable than a sparrow. Man is so precious in God's sight that, Jesus says: "the very hairs of your head are all numbered." He also declared that we are to be rewarded or condemned not on the basis of our creeds, rituals or baptism but rather on how we treat the most insignificant man in our culture. "Inasmuch as ye did it unto the least of these, ye did it unto me."

Our democratic culture, with its emphasis upon the worth of the individual can hardly be explained apart from our religious heritage. Had there been no Judaeo-Christian religion with its insistence that man is a child of God, it is quite conceivable that democracy as we know it today would never have come to light.

Democracy further emphasizes the liberty and rights of the individual. The freedoms

of religion, speech, expression, assembly and contract which we hold so dear are rooted in our concept that there are certain individual rights which must be recognized by society. This belief follows logically from the Biblical view that man is a creature of intrinsic worth.

As spiritual beings, however, men need not only freedom "to determine their own acts and the rights and opportunities necessary to carry out their purposes," George F. Thomas points out, "but also an ultimate goal to which they can devote themselves." He further says, "The freedom of a spiritual being must be employed in the service of a common good that transcends the individual and his interest . . . One of the greatest contributions of Christianity to democracy is that it teaches the necessity of a voluntary surrender of the human will to the service of the community under God."¹

Greek and Christian views

Democracy's conception of equality and justice is not derived primarily from the Greek philosophers, as some erroneously believe. Plato, for example, took for granted the subordination of manual workers. Aristotle defended slavery. True, the Stoics did better: they advocated the equality of men as rational beings, a doctrine which was brought to light again by radical thinkers of the eighteenth century, found expression in political life then and in the nineteenth century and presents a challenge which we are attempting to meet in economic terms in the twentieth century.

But the greatest force working for equality and justice remains the religious one. The Greek view stated by Aristotle was that rewards should be given according to worth or merit: equal reward for equals, and to unequals "proportionately unequal ones." But Christianity has gone further. The Christian view holds that God's re-

¹ *The Vitality of the Christian Tradition* by George F. Thomas; Harper; New York, 1944.

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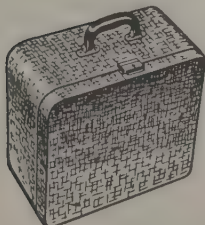
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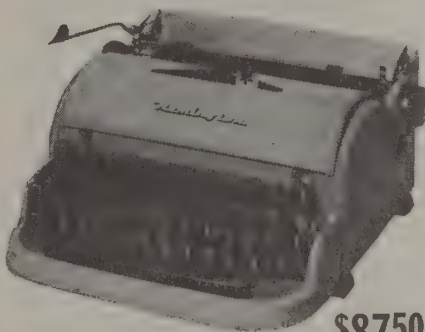
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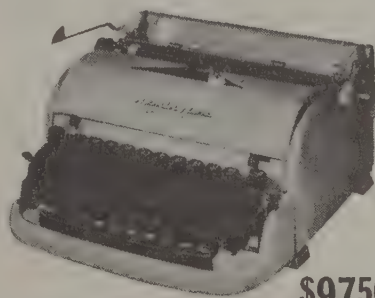


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wards are distributed according to a higher justice, which decrees that even though there may be inequality of ability among men they all receive their gifts from God and there is no basis for "exploitation of some and the exaltation of others." This view is set forth, for instance, in the parable of the Laborers and the parable of the Prodigal Son.

The basis of our institutions

If religion is inherent in the democratic framework of our society, it is also at the very roots of those basic institutions through which our society functions. The author of Genesis said: "Therefore shall a man leave his father and mother, and shall cleave unto his wife; and they shall be one flesh," and both the Old and New Testaments regard marriage as a sacred institution. Thus the family is a "part of natural law established by God." As seen by one modern writer, the family exists "to procreate, to bear and rear children, to assume chief responsibility for bringing them to responsible adult status, and thus to perpetuate the race. But at the same time, it is to serve the personal and individual needs of its members, whether children or adults . . . Both parents and children are equally human beings in the eyes of God. If the social function of the family is carried out in such a way that it violates the inherent dignity of any member, then the pattern of family life is un-Christian."²

Children need an ideal

Monogamous marriage, which also rests on religious sanctions and beliefs, is, of course, the only legal marriage in Western civilization, and accumulated experience has proved that this is best not only for the family as a social unit, but for the spiritual and emotional development of the child. In a largely secularized society, parents may not always accept the upbringing of their children as a religious responsibility. Yet

if a child is to achieve emotional maturity, it is not sufficient for him to have the love and affection of his parents and to be treated by them as a person possessing intrinsic worth: he must also have an ideal. Growth is not enough—the child must have something to grow *toward*. I believe the secularist and the religionist would both agree that the most stable society is the one where the family enjoys spiritual and emotional security as well as economic and social security. But one is entitled to ask whether this goal can be achieved where religious values are negated.

Education and the arts

Not only the home but the schools, colleges and universities are vital parts of our culture. The debt of our educational institutions to religion is, of course, well known. Respect for learning and the religious heritage were intertwined for centuries: from the time when "copying was constantly done and books exchanged, the old classics preserved and teaching carried on" in the Benedictine monasteries, to the foundation in this country of many universities which, like Harvard, took it for granted that the arts and sciences "tend to honor God."

In the art of Western culture, the influence of religion is, of course, indisputable, widespread and obvious. James J. Walsh says, "The greatest contribution that the Church (meaning Catholic) has made to civilization, that is to the human cult of the beautiful, is in architecture."³ Of this, St. Peter's at Rome is perhaps the most impressive evidence. Some of the greatest artists of all times had a hand in designing it. And Fergusson, a severe critic, speaking of the interior decoration of St. Peter's says: "In spite of all its faults of detail the interior of St. Peter's approaches more nearly to the sublime in architectural effect than any other which the hand of man has executed."

² "The Protestant Approach to the Family" by Seward Hiltner; *Pastoral Psychology*, May 1950.

³ *The World's Debt to the Catholic Church* by James J. Walsh; Stratford; Boston, 1924.

Likewise, if we had only the works of Raphael, Michaelangelo and Leonardo da Vinci, the roots of our art would have been firmly planted in religion. The paintings of these men have left their indelible imprint upon mankind, and people today still travel from the four corners of the earth to see them. They leave their impression upon one forever.

The greatest music, too, is religious. The great hymns born out of the religious experiences of mankind have been responsible for the transformation of the lives of many men. Handel got his immortal Messiah from the Bible, and is said to have exclaimed when writing the Hallelujah Chorus: "I did think I did see all heaven before me and the Great God Himself." The list of great and ever-living religious music is almost endless.

Give all the data

With all these influences woven into the fabric of our everyday living, can we expect our children to understand fully our political institutions, our ethical values, our artistic traditions and, indeed, many of our common customs and usages, if these things are presented apart from their connection with the Judaeo-Christian background? I hold that their understanding cannot be

complete under these conditions because such a presentation does not give all of the data, nor the whole truth. And one of the aims of "education," in the best sense, is to present the truth in all its aspects. We are not doing this if we keep from our children the religious values which underlie our culture.

Halloween Trick or Treat for UNICEF

For the past two years, a new style Halloween has prevailed in over 500 communities in the U.S.A. The children go begging in the traditional way, but instead of cookies or candies for themselves they ask for coins to help the sick and undernourished children of the world through the United Nations International Children's Fund. Add your community to the growing list of those which have found this an excellent outlet for Halloween spirits.

For suggestions of ways to organize and publicize this constructive kind of Trick or Treat, write to:

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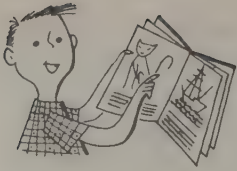
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Religion in books for children

At what age can we begin to read Bible stories to our children, or the Bible itself? This is a frequent question from parents, who want to share with their children their own spiritual traditions and at the same time pass along to them the ethical and moral values which they feel reside in religion. Our Western civilization rests upon the foundation of the Old and New Testaments and draws from them its morality and its aspirations. To meet a growing consciousness among parents of the need for religious background reading for their children, an extensive literature is becoming available for the young.

Many parents wish to give their children the point of view of their own religious convictions. Beyond this, they may want to open to their young people a wider appreciation of the universal truths in all great religions, and to have them understand that they share with all men the sense of mystery about life and the quest for answers.

In a number of excellent recent books for young people there is a welcome trend toward building a sense of unity in a dis-united world through the understanding of religious thought the world over. Some books, whether of fiction, biography, or exposition, are offered with the hopeful aim of scaling barriers of intolerance which

grow out of ignorance and misunderstanding. These books interpret for children the high principles underlying all the great religions, and retell simply the religious lore of other peoples.

At what age and in what form to present the Bible and Bible stories to children depends to some extent on the purpose for which this reading is intended. There is considerable difference of opinion among religious educators as to whether all Bible stories, particularly those from the Old Testament, are suitable or comprehensible for young readers. There would seem to be no question, however, that they do communicate great moral and ethical concepts and a deep human insight. They are, moreover, full of elemental drama. Both the Old and the New Testaments give to children a feeling for God and His works.

The Bible itself can be read to children much younger than we sometimes think provided we choose judiciously those portions understandable to children and skip the passages which may be confusing. In choosing among these books it is well to decide in advance how the book is to be used. Some are adapted for a child to read by himself, while others are for family reading aloud with an opportunity for discussion. What the child derives from this reading and listening will depend much on the orientation he absorbs from his parents. The nature and depth of his understanding, the significance of the religious concepts he finds in books can be immeasurably en-

The material in this article which precedes the book list will appear in a book by Josette Frank tentatively titled *Books for Today's Children* to be published in 1954 by Doubleday & Co., and is used here by permission of publisher and author. Copyright 1953 by Josette Frank.

hanced by his parents' willingness to discuss with him the questions which arise from his reading. It is through such shared experience that parents may hope to strengthen a child's beliefs and his feeling of belonging.

The parent who looks for Bible stories suitable for reading to a three-year-old will be disappointed. Neither the Bible nor its stories can be meaningful to the nursery-age child. There are, however, picture books of religious feeling with which the very youngest can begin. There is, too, a growing literature of simple stories, hymns and prayers which relate the spirit of religion to the child's everyday living. Profound concepts are translated into understandable terms of behavior within the human family and the community, and directly related to the child's own experiences. For young children this makes sense.

The simplified Bible stories which various faiths have interpreted for use in their own Sunday Schools usually include the most familiar and dramatic stories: from the Old Testament, the Creation, the Flood, the giving of the Ten Commandments; from the New Testament, the story of the Nativity and a number of the parables. Parents can choose from a considerable variety according to the dictates of their own faith, and with consideration for the age of the child and whether he is to read for himself or to be read to.

The stories of the Nativity, of the Three Wise Men and the Star of Bethlehem, have significance for the five- and six-year-old. So has the story of Noah and his Ark, which has inspired some fine picture books. At seven or eight, perhaps, the age-old questions of the world's beginnings can lead to the story of Creation. At nine or ten, David and Goliath, and Daniel in the lion's den, are stirring tales. Joseph and his Brethren, and Moses before Pharaoh and leading his people out of slavery are both ennobling chronicles and are full of suspense.

Often religious feeling is conveyed in books which are not primarily concerned

with religious teaching. Among these are books of fiction written about the times of the great religious leaders and world events. Biographies of men and women who have lived their faith may provide not only inspiration but also interpretation of the relation between man's spiritual beliefs and his acts and deeds. There are a number of superb books of this kind, especially for older boys and girls.

However broad or intensive this reading may be, it does not supplant the family reading from the Bible itself. Nothing can replace the beauty and majesty of the Scriptures, their poetry and their rich imagery. In the scriptural language itself resides that life-breathing quality which reaches out to us across the centuries, across the strangeness of phraseology and the remoteness of an ancient culture. The Bible, its events and its people are, for all ages, living realities in a living book. It is reading for young and old, and the sharing of its beauty as well as its lessons can be a source of family unity and individual strength.

JOSETTE FRANK

The following list, compiled by the CSAA's Children's Book Committee, suggests some titles for these various purposes:

Arrangements from the Bible

SMALL RAIN. Jessie Orton Jones. Illus. by Elizabeth Orton Jones. Viking, 1943. \$2.00. Natural drawings of real children relate the poetry of the Bible to childhood experiences, with rare insight and warmth. (6-10)

ALWAYS THERE IS GOD. Robbie Trent. Illus. by Elinore Blaisdell. Abingdon, 1950. \$2.00. The story of Creation and God's presence in the everyday world, told in simple quotations from the Bible. A suggestive approach to God. (6-10)

A FIRST BIBLE. Jean West Maury. Illus. by Helen Sewell. Oxford, 1934. \$4.00. Beautifully illustrated book with text from the King James Version of the Old and New Testaments. (7-12)

Stories retold from the Bible

JESUS, THE LITTLE NEW BABY. Mary Edna Lloyd. Illus. by Grace Paull. Abingdon, 1951. \$1.00. Tender pictures and rhythmic text tell a simple story of the Nativity and the animals gathered at the manger. (3-6)

THE FIRST CHRISTMAS. Florida R. Glover. Illus. by Susanne Suba. Dutton, 1943. \$1.25. The story of the Nativity, told simply and prefaced by the accounts of St. Luke and St. Matthew. (6-10)

THE SHEPHERD AND HIS SHEEP. Muriel Chalmers. Illus. by Elsie A. Wood.

SAMUEL, THE TEMPLE BOY. Mary Entwistle. Illus. by Roberta F. C. Waudby. Nelson. Reprints, 60¢ each. Miniature books presenting the parables in simple stories. (5-7)

WONDER BOOK OF BIBLE STORIES. Mary Juergens. Illus. by Bruno Frost. Wonder Books, 1951. 25¢. Hero stories from the Old Testament briefly but dramatically related. An inexpensive book with attractive illustrations. (6-8)

BIBLE STORIES. Mary Alice Jones. Illus. by Manning DeV. Lee. Rand-McNally, 1952. \$2.95. Fine retelling of the stories, from the Old and New Testaments, of twenty dramatic Bible personalities. Illustrations in full color. (7-11)

THE BIBLE STORY FOR BOYS AND GIRLS: OLD TESTAMENT. Walter Russell Bowie. Illus. by Stephani and Edward Godwin. Abingdon, 1952. \$3.50. A distinguished book of Bible stories, told clearly and simply, without losing the feeling of the Bible language. (9-13)

HURLBUT'S STORY OF THE BIBLE. Rev. Jesse Lyman Hurlbut. Illus. by R. Leinweber. Winston. New edition, 1952. \$4.95. One hundred sixty-eight stories from Old and New Testaments, simply told in Biblical language. Attractive format and colored illustrations. (10-14)

Bible times and people

ONCE THERE WAS A LITTLE BOY. Dorothy Kunhardt. Illus. by Helen Sewell. Viking. 1946. \$2.50. Story of Jesus as a child, living in his own world of Galilee. (8-10)

BOY OF NAZARETH. Marian Keith. Illus. by Arthur Harper. Abingdon, 1950. \$2.00. An imaginative picture of the boyhood of Jesus, with His brothers and sisters, in the months before His visit to the Temple at Jerusalem. (10-12)

ETHAN, THE SHEPHERD BOY. Georgiana Dorcas Ceder. Illus. by Helen Torrey. Abingdon, 1948. \$2.00. How a little boy tending his sheep outside the town of Bethlehem goes with the shepherds to adore the baby Jesus in the manger. Vivid background of Bible times in a tender and appealing story. (9-12)

PERILOUS VOYAGE. Elsie Ball. Illus. by Ralph Ray. Abingdon, 1951. \$1.75. The son of a nomad chieftain is slowly converted to Jesus' teachings when he sails to Rome with Luke and Paul. (9-11)

ANN OF BETHANY. Georgiana Dorcas Ceder. Illus. by Helen Torrey. Abingdon, 1951. \$2.00. Biblical times become vivid in this story of a brave little girl and the part she played in hiding the Holy Family from the Roman soldiers. A beautiful book. (10-14)

JESUS: THE CARPENTER'S SON. Sophia L. Fahs. Beacon. Revised edition, 1946. \$2.50. An unusual presentation of the life of Jesus, interpreted from the Unitarian point of view, from boyhood to the crucifixion—as a man of extraordinary personality and character, but without divine attributes. History and social conditions of the times well depicted. (10-12)

THE STORY OF JOSEPH. Josephine Sanger Lau. Abingdon, 1950. \$2.00. Beautifully written chronicle of this favorite of Jacob's sons, full of dramatic action and warm human appeal. Told against the authentic and colorful background of the times. (9-12)

THE CHOSEN BOY. Laura Long. Illus. by Clotilde Embree Funk. Bobbs, 1952. \$2.00. Dramatic retelling of the ancient Bible story of Moses against an informative background of Egyptian life and the beginning of Hebrew laws. (9-11)

BEHOLD YOUR QUEEN! Gladys Malvern. Longmans, 1951. \$2.75. Bible background in a colorful and readable story of the girl who saved her people—Queen Esther. (12 and over)

STORIES OF KING DAVID. Lillian S. Freehof. Illus. by Seymour R. Kaplan. Jewish Publication Society, 1952. \$3.00. A distinguished book of legends based on the life of David from early childhood to his death. (10-14)

THE CAPTIVE PRINCESS. Maxine Shore. Longmans, 1952. \$3.00. A royal family of old Britain brought in chains to ancient Rome find contentment in the way of the Cross. (12-14)

Growth of religion

FROM LONG AGO AND MANY LANDS. Sophia L. Fahs. Illus. by Cyrus LeRoy Baldridge. Beacon, 1948. \$3.00. Stories from many cultures and peoples pointing up the fact that "under the sky, all men are one family." (9-12)

A CHILD'S HISTORY OF THE HEBREW PEOPLE. Dorothy F. Zeligs. Illus. by Jim Lee. Bloch, 1951. \$2.50. Economic and social, as well as religious and cultural, life of the Hebrews from the time of Abraham through the Babylonian captivity, making the period real for today's children. (9-12)

THE LORE OF THE OLD TESTAMENT. Joseph Gaer. Little, Brown, 1951. \$5.00. Explorations into the folk wit, wisdom and fantasy based on Old Testament incidents and characteristics which will prove a continuous source of enjoyment to those already familiar with the Bible. Scholarly research, written with skillful simplicity. (For the mature reader)

HOW THE GREAT RELIGIONS BEGAN. Joseph Gaer. Illus. by Frank W. Peers. Dodd. New edition, 1948. \$3.00. Life stories of founders of the great religions including Buddha, Confucius, Mohammed, etc.; basic scriptures of each and a comparison of all. An important book. (14 and over)

THE BOOK OF HUGH FLOWER. Lorna Beers. Illus. by Eleanor Mill. Harper, 1952. \$2.50. The enchantment of the Middle Ages in a story of fine craftsmanship and religious dedication. (9-11)

HOLIDAYS AROUND THE WORLD. Joseph Gaer. Drawings by Anne Marie Jauss. Little, Brown, 1953. \$3.00. Scholarly historical account of religious and civic holidays as celebrated by all the nations, emphasizing their universality and the brotherhood of man. A distinguished book. (10 and over)

ROUND THE YEAR WITH THE WORLD'S RELIGIONS. Royston Pike. Illus. by E. C. Mansell. Schuman, 1951. \$2.50. The practices, beliefs and superstitions that have grown up around religious observances in many lands and faiths. (10-14)

THE STORY OF JEWISH HOLIDAYS AND CUSTOMS. Dorothy F. Zeligs. Bloch. New edition, 1951. \$2.75. How holy days are observed in an American home, with an explanation of their significance and meaning for present-day Jewish life. (10 and over)

THE WORLD OVER STORY BOOK. Edited by Norton Belth. Bloch, 1952. \$4.50. Stories, anecdotes, biographical sketches and data on Jewish customs and observances. (10 and over)

THE GOOD WAYS. Delight Ansley. Crowell, 1950. \$2.50. The story of man's search for God, the origin of the various major religions and their interrelation, from ancient Egypt to the present. Told with clarity and beauty. (12 and over)

ENCYCLOPEDIA OF BIBLE LIFE. Madelein S. and J. Lane Miller. Harper, 1944.

\$4.95. Scholarly reference work for Bible students. Interesting and informative maps and photographs. (12 and over)

Religion in everyday life

THE BIG FAMILY. Alice Geer Kelsey. Illus. by Mary Field Terrel.

WITH MY WHOLE HEART. Frances Dunlap Heron. Illus. by Gertrude Howe.

PRAIRIE CHURCH. Mary Esther McWhirter. Illus. by Albert De Mee Jousset.

Westminster, 1948-50. 65¢ each. Children in living situations—at home, at school, in the community, on a farm—learn the deeper meanings of life, ethics and religion in terms of their own daily experiences. (5-7)

IF JESUS CAME TO MY HOUSE. Written and Illus. by Joan Gale Thomas. Lothrop, 1952. \$1.00. Pleasing concept of Jesus as a little playmate to an average small boy, told in rhyme. (5-7)

WHAT THE JEWS BELIEVE. Rabbi Phillip I. Bernstein. Farrar, 1951. \$1.50. A clear and comprehensive presentation of the Jewish religious faith and the meaning of its holidays. A small volume of great spiritual content. (12 and over)

WHAT IS GOD LIKE? Robbie Trent. Illus. by Josephine Haskell. Harper, 1953. \$2.00. A boy's search for eternal truth answered in profound prose and excerpts from the scriptures. (12 and over)

Men who lived their faith

MARTIN LUTHER. May McNeer and Lynd Ward. Abingdon, 1953. \$2.50. The life and preachments of this great religious leader emphasizing his humanitarian qualities. A stirring account profusely and beautifully illustrated. (10-14)

JOHN WESLEY. May McNeer and Lynd Ward. Abingdon, 1951. \$2.50. The life of "God's Good Rider" told dramatically with sympathy and understanding,

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LARGER THAN THE SKY: A STORY OF JAMES CARDINAL GIBBONS. Covelle Newcomb. Illus. by Addison Burbank. Longmans, 1948. \$3.25. A story biography of Cardinal Gibbons, from Priesthood to Cardinal, emphasizing his valiant fight for racial and religious tolerance and free education, and his championship of the American laborer. (12 and over)

GANDHI: FIGHTER WITHOUT A SWORD. Jeanette Eaton. Morrow, 1950. \$3.00

MAHATMA GANDHI. Catherine Owens Peare. Holt, 1950. \$2.75.

Two fine biographies of the great Indian leader—strong, moving and inspiring. The first, though factual, reads like fiction; the second, like exciting fact. (12 and over)

ALBERT SCHWEITZER: GENIUS IN THE JUNGLE. Joseph Gollomb. Vanguard, 1949. \$2.75. An inspired and enthralling biography of one of the greatest men in our generation, and of his hospital missions in the African jungle. (12 and over)

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Eleanor Farjeon. Illus. by Elizabeth Orton Jones. Houghton, 1945. \$1.25. A child's prayer for familiar creatures of wood and field. Beautifully illustrated. (4-6)

CHILDREN'S PRAYERS FOR EVERY-

DAY. Jessie Eleanor Moore. Illus. by Edith May Cummings. Abingdon, 1949. \$1.00. A collection of simple prayers for many occasions related to children's own experiences. Taken from Christian and Jewish sources. (4-8)

FIRST PRAYERS. Illus. by Tasha Tudor.

Oxford, 1952. \$1.50. An exquisite little book of well-known and less familiar prayers, tenderly decorated. Catholic and Protestant editions. (5-10)

A LITTLE BOOK OF PRAYERS AND

GRACES. Selected by Quail Hawkins. Illus. by Marguerite de Angeli. Doubleday. New edition, 1952. \$1.00. A selection of familiar prayers and graces, charmingly illustrated in delicate colors. (5-8)

SONG OF THE SUN. From the Cantic

le of the Sun by St. Francis of Assisi. Illus. by Elizabeth Orton Jones. Macmillan, 1952. \$2.25. This beloved saint's ecstatic hymn of praise to nature and its creatures, sensitively illustrated. (5-10)

THIS IS THE WAY: PRAYERS AND PRECEPTS FROM WORLD RELI-

GIONS. Chosen by Jessie Orton Jones. Illus. by Elizabeth Orton Jones. Viking, 1951. \$3.00. Excerpts from religious precepts the world over, emphasizing the concept of universal brotherhood. An inspiring book with exquisite pictures. (8 and over)

This selective booklist is compiled by our Children's Book Committee as part of its continuous evaluation of books for children. Our policy, however, is to keep the advertising columns open to responsible publishers whether or not titles advertised appear on the Association's lists.

The books listed above have been published or reissued since the previous listing of children's religious books in *CHILD STUDY* (Spring, 1949). A much more comprehensive list, *Bible Stories and Books About Religion for Children*, contains many outstanding titles and is available in pamphlet form from the Child Study Association, 132 East 74th St., New York 21, N.Y. at 25c a copy (quantity discounts).



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Most parents need help sometimes

Notes from the Counseling Service

Perhaps there are still some people who say that parents should be able to handle all the snags they hit in the upbringing of their children without seeking professional guidance. It is true that many minor and even major crises are worked out very satisfactorily within the family setting itself, or with the advice and guidance of teachers, pediatricians, ministers, parents and friends. Not every family problem should be taken outside the family circle for solution. Indeed, families are able to work together and use resources close to them to meet comfortably the challenge of many trying situations.

But why should there ever be the feeling that one *must* face these things alone, and that parents are inadequate if they seek help? "Stewing in one's own juice," reading many confusing theories, speaking with people of divergent views, using trial and error, make the routines of the day harder. If a troubling issue between parents and child does not yield to the ordinary solutions, it is time to discuss it with a professional counselor. Such a counselor can be objective and see all the facets; she can help parents to understand the feelings which may be at the core of the trouble; she can help them to find a way of pulling out of the temporary impasse and of preventing similar situations in the future.

It is strength—not weakness—which is evidenced by parents who seek assistance to fortify the healthy bonds of family life. Certainly in the area of physical health, parents are not expected to know all the answers. They do not hesitate to call on expert opinion to prevent illness or before an ailment becomes severe. They feel free to ask all the questions, even regarding minute details, which seem pertinent to the well-being of their children. The time when doctors were consulted only after an illness had become serious or when all the home remedies had failed, can still be remembered. But today a mother routinely obtains the help of a pediatrician at, or soon after, the birth of her child. She consults him periodically in relation to diet, everyday procedures, habit training, etc., as often as necessary. Indeed, parents are encouraged to use all available resources in building their children's health.

It seems time that the standards pertaining to physical health should be applied to the handling of emotional health also. The complexities of life are vast, and sharing some of these questions with others who understand and are skilled can make for happier living. Parents should feel more free to get the comfort which comes from sharing their problems with skilled and understanding counselors. Yet it has not

always been easy for parents with problems of this type to find experienced, and readily available, counselors. Existing agencies are largely oriented to the treatment of illness and the demand for their services is so great that a degree of emotional illness is almost a prerequisite for help.

Preventive counseling

It is for this reason that the Child Study Association of America has a Counseling Service to aid parents who have a basically sound relationship with their children, but who have some doubts about their handling of a specific phase in their child's development. Since the Association's primary function has always been to provide resources for education, this preventive kind of counseling is in keeping with its philosophy and becomes a natural part of its total program. The counseling is done by psychiatric social workers who have had experience in working with parents and teachers. Parents are referred by pediatricians, ministers or nursery school teachers, and questions like

the following are illustrative of the situations which bring them to this Service:

Mrs. B. asks: "If my eighteen-month-old son becomes jealous when I pick up a neighbor's child, won't he be terribly upset when our new baby arrives in five months? How can I prepare him ahead of time?"

"I'm going to be away from home for three months. How can I help my four-year-old boy accept my absence?" asks Mrs. W.

"Can I tell whether my three-year-old child is unusually bright and precocious?" asks Mrs. R. "Should I plan a special program and buy educational toys for his development?"

Mrs. T. asks how she can talk to her five-year-old daughter about the death of her grandmother.

Mrs. M. wonders if she is losing her child's confidence, "or do all girls at fifteen have secrets?"

A typical case

Let us consider in more detail one case in which a situation between parent and child was discussed. This problem is typical of many similar ones which parents are tempted to leave to the course of time, and which frequently cause more complicated troubles later on.

"Please, mommy—read me just one more story."

"I want a drink of prune juice."

"Lie down with me for a little while, mommy."

Such were the requests made by bright-eyed Linda, three years old, after she had been tucked in bed every night. Mrs. H., her mother, came to the Counseling Service of the Child Study Association, to learn whether most children of this age have difficulty in going to sleep, or whether she herself was creating the problems by doing something "wrong." In any event, what could be done about it?

Linda's mother is an intelligent young woman who manages her house and her personal affairs well. In fact, Linda's delay-

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ing tactics about going to sleep had appeared only in the last few months. Previously neither mother nor daughter had encountered any undue difficulty during the period when Linda was learning the many things a mother must help a little girl to do as she grows out of babyhood. They enjoyed doing things together. Mrs. H. told the counselor that she had been surprised, angry and hurt that all at once Linda should make the evenings so unhappy for both of them. At first she thought that if she did read just one more story, it would be enough, but as soon as one story was finished, another was demanded. When she refused absolutely to read another, different requests were made. She commented with exasperation, but in amusement, that the request for prune juice was hard to deny because Linda had been constipated for a brief period when she was younger, and Mrs. H. had urged this juice upon her.

Just what is this service?

Mrs. H. paused and looked anxiously at the counselor, asking, "You *can* help me, can't you? Just what is this Counseling Service?" She went on to say that Linda's nursery school teacher had noticed that Linda seemed tired and sleepy in the morning and when Mrs. H. related the trouble she was having in getting the child to sleep the teacher had told her about the Child Study Association's Counseling Service. Mrs. H. had been so eager to get help that she hadn't asked many questions.

The counselor said that the service is for parents, like Mrs. H., who manage without much trouble the everyday behavior which is part of a child's growing up, but who can use help with situations which threaten to become problems. Just as Linda had developed a temporary difficulty about sleeping, other phases of a child's development such as toilet training, learning to accept people outside the family, adjusting to school or dating in adolescence, may bring up questions which

parents would like help in answering. Instead of creating problems, important family changes like the temporary separation of children from parents, illness or the birth of a new baby, can strengthen family ties if handled skillfully. By talking things over with the counselors, parents can learn more about their relationship with their children and various ways of accomplishing common tasks of parenthood.

Mrs. H. was reassured, but still had a few more questions. Would her discussions with the counselor be confidential? Could her husband also talk with the counselor? What would the fee be? The counselor assured Mrs. H. that all interviews are confidential and that fathers are asked to participate whenever it is possible for them to do so. If the parents want to come together they may, or individual appointments can be arranged. The counselor said that the fees are based on the income and size of the family and are discussed individually.

Mrs. H. came in once a week for several weeks. Mr. H. was able to come for only two interviews. It was apparent that the parents had genuine affection for each other and loved their daughter, sharing both their pleasure in her and their concern about her. The good family relationships clearly accounted for the ease with which Linda had progressed during the first three years of her life. The parents agreed that perhaps it had been easier while Linda was an infant because one could know more



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definitely about the needs of a baby. Now, however, she was a person who wanted to be included in family living. Mr. and Mrs. H. had no preparation for knowing how children act at various stages. They wondered when certain behavior should disturb them and when it was only a passing phase to be understood in terms of its usefulness in the child's maturing. They had read a number of books and pamphlets about bringing up children and had found them helpful, but there seemed to be so many theories that they felt uncertain which to follow. Mrs. H. remarked, with a good deal of understanding of herself, that she supposed she took out of her reading those things that stirred up her feelings about her own upbringing.

The father's part

Mr. H. ruefully admitted that he had spent very little time with Linda and seldom took over actual care of her. He was so busy earning a living that he came home late and was tired. He had considered his wife a bit too rigid in sticking to routine with Linda, but he realized that it made her free time in the evening longer if the child were in bed early. He knew it wasn't fair that the time he spent with Linda was in play or in taking her out on some pleasant excursion while his wife had most of the difficult tasks involved in helping Linda grow up. Although he had been concerned, he chiefly felt irritation over Linda's inability to get to sleep and his wife's failure to handle the situation successfully. He acknowledged that it was important for him not only to be more a part of Linda's life but also to think about why he had been feeling that he was not vitally involved.

As Mrs. H. and the counselor reviewed what had been happening, several possible reasons for the difficulty began to appear. Linda is a bright, active little girl. Most of the children available to her as playmates were slightly older and she often expressed the wish to be grownup. Because

her father frequently did not get home until shortly after Linda was in bed, she missed her frolic with him. Mrs. H. had kept Linda's bedtime at the same hour as when she was a toddler. It had not occurred to her that a little girl of three might not need so many hours of sleep and would like to stay up slightly later as a sign that she was becoming the big girl she longed to be. As she talked, Mrs. H. saw that she had allowed herself to become panicky over this first experience of rebellion on the part of her daughter, and had wavered from trying to insist on a rigid bedtime hour to becoming inconsistent and placating Linda by reading stories, getting drinks, etc., until finally she lost control, screamed at the child and even spanked her a few times. She had felt so miserable about Linda's sobbing herself to sleep that she had begun to lie down with her for a while. But Mrs. H. realized that this was not a solution to the problem, for Linda then begged her to stay all night.

A less rigid routine

She further said she had always thought planning ahead would make an orderly day for the child. After discussion, however, she was able to relax and let routine things go, occasionally, in order to do the unexpected, and she discovered that the change could be pleasant both for herself and Linda. As she continued to understand better her daughter's varying needs in the process of growing up, she began to change in her attitudes and feelings and become freer and more comfortable. She realized that one of the rewarding aspects of being a mother was the ability to mature with her child. She was glad that the counselor assured her that she could return to discuss further questions which might arise as Linda entered new phases of development.

At her last interview Mrs. H. reported that Linda regarded herself as quite a big girl since she had been given the privilege of staying up a little later, and was now going to bed and to sleep promptly. She

was sometimes given the choice of going to bed earlier and having a story read to her, and on these occasions Mrs. H. had been able to stop reading after "just one" story, even though Linda at first had still tried her out by requesting another. On some evenings Linda's father had read the story and tucked her in so they could have time together.

Both Mr. and Mrs. H. expressed in different ways their recognition of the fact that Linda's difficulties had cleared up not just because they had carried out a new regime for Linda's bedtime, but because with the support of the counselor they had been able to gain better understanding of themselves as parents.

Most parents need help sometimes.

Those who have the courage to seek it learn that there is no reason to feel ashamed or to blame themselves. They find that the helping process is not mystical and works no miracles. But, as they become engaged in clarifying and understanding their tasks as parents, anxiety lessens, and parenthood becomes a more satisfying experience.

DOROTHEA MCCLURE
BEATRICE GREENFIELD

Religion and the child

Continued from page 11

ness of life—is essentially neither moral nor immoral. It is mystical, overpowering, awe-striking, tremendous or whatever else in those categories one may choose to call it. It is what Rudolph Otto has described as "numinous," which implies *holiness* in the most comprehensive meaning of that term. But it is not in essence moral.

Yet, the achievement of wholeness, or holiness, as the last great step in the human enterprise, is impossible without morality. And the incorporation of wholeness within one's self is sure to fail unless the personality can conscientiously judge itself to be basically moral. This is so because morality and wholeness are intrinsically bound up together, although not essentially identical.

The term "morality," rightly understood, is but another word for wholeness in its objective or behavioral manifestations. And in this respect only, are religion and morality identifiable.

Over-emphasis on conduct

It is impossible, of course, to escape the necessity of training a child in basic morality, if for practical reasons alone. Although some parents would rather do so in the absence of religious accompaniments, they should be aware of the fact that moral instruction, without a concurrent development of those value-seeking and culturally developed attitudes which should underlie all ethical behavior, is almost certain to dry up the springs of life-giving emotion in any child so reared. Morality and feeling belong together even though they work so frequently at cross purposes. A religious orientation to the whole of life tends to unite a child's attitudes and emotions in a common purpose, and to make it possible for him to become a socially responsible person without sullenly or subconsciously hating this moral obligation. To teach ethics or morality without presenting with equal persuasiveness the inward value judgments which have come down from past experience and are inseparable from culturally mature religion, is a good deal like constructing a mathematical robot and ordering it to act as a man.

A child raised in a highly moralistic home, whether formally religious or not, seldom turns out to be either a zestful or an attractive adult. So much emphasis has been placed on "being good," and on matters of conduct generally, that the means and capacities for value seeking in the grand manner, as it were, are more often than not allowed to atrophy.

Dr. Gordon W. Allport, the noted psychologist of Harvard University, may be cited in this connection. "Public opinion polls and social studies have shown churchgoers on the average more prejudiced than are non-churchgoers," Dr. Allport declared.

"We find that the greatest bigots are often the greatest churchgoers, that such persons tend to an excessive moralism, an excessive conventionalism." So far, he seems to be encouraging those who have broken away from the religious community. But Dr. Allport goes on to say that "... the churchgoer who personally absorbs the great truths of religion, who gets that magnificent interior illumination, exhibits a sharp reduction in prejudice and in him we find brotherhood that becomes woven into the very heart, muscle, nerve and gland." If that is what "the great truths of religion" can do for a person who is subjected to their inward influence, is it not perhaps myopic to risk depriving a child of their organic effect?

Dr. Allport's statement strongly fortifies the contention that morality without religious inwardness is actually bad for children as well as for adults. Good behavior when held up as a value in itself, results in a dehydrating of personality, so to speak. It often creates social attitudes more narrow and stiff-necked, if not more bitterly fanatical, than would be conceivable to a person with really vital concern for that warmth and magnanimity in human relations which authentic religious experience usually generates.

For religion, at its best and utmost, is the final efflorescence of childhood's budding awareness of the infinitely great and interesting world without and within, coupled with an eager desire to grasp as much

of it as possible and to claim it for one's own. Spirituality is religion from the inside out. The question is, Shall the spirit within be outwardly provided or shall it be deprived?

Spiritually and culturally speaking, the most valuable service that any parent can render any child in this day and age is to help him find his way thoughtfully, sincerely and open-mindedly into the depth and richness of all religious lore, and particularly that of the faith he has inherited. For, no matter in what specific faith a child is born and reared, he can discover there, if so encouraged, far greater treasures of insight, wisdom, beauty and moral grandeur than the unperceptive grownup might believe.

Parents who rightly insist that their children be afforded every opportunity to explore and make their own all that life offers in external privilege and satisfaction, will want to be equally discriminating as regards the value judgments and the value-seeking attitudes which their children are encouraged to develop. The world is full of objects, ideas, traditions, records, treasures of art, symbolic artifacts and worshipful associations, toward which a child's native religious consciousness and his lengthening spiritual outreach may be fruitfully turned. And almost unlimited opportunities are offered by our religious institutions for learning their value and meaning.

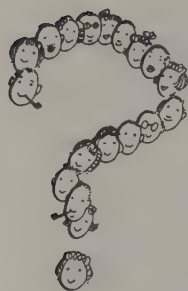
What, after all, do parents want for their children today? Certainly, not lesser opportunities than those of any previous generation! Surely they want for them the age-old opportunities to pursue not only creature happiness in a world of secular affairs, but a kind of spiritual happiness which can survive all earthly troubles. If so, they may aid their children mightily in developing such richness of spiritual growth, such integrity of character, such warmth in human relations, such reverence for life and such wholeness of view that, no matter what may befall them outwardly, their inward stamina will never fail.

UN leaflet from Church Peace Union

A leaflet giving concrete suggestions for programs and projects during UN Week and the months that follow has been prepared by the Church Peace Union. Designed to help churches, synagogues and voluntary organizations to learn more about, and further acquaint their members with, the aim and actual accomplishments, despite many setbacks, of the world organization, it may be ordered from:

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Parents' Questions

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staff, and the answers written by its various members

Babies can adjust, too

More than anything else, my husband and I want our child to be happy. But we also want a little time to ourselves now and then, and we do need reasonably undisturbed sleep. We have followed the demand system with our eighteen-month-old little girl. She has been fed when hungry, rocked when sleepy, picked up when she cries, and everything has gone well. But recently, she screams if left alone, again on being put to bed and may wake up crying several times during the night. We are worried about the change in her and wonder whether we are doing the right thing.

MRS. M. J.

The needs of a very young infant necessarily make changes in parents' lives. But your question shows that you rightly suspect that as children grow they need to be helped to meet some requirements.

If you continue to show loving attention to your baby, you will be safe in experimenting with ways of helping her adjust to living with others. For example, you may decide to let her cry for a while, possibly ten or fifteen minutes, at bedtime. With a plan to follow, you yourself will probably be more relaxed in your handling of the baby. She will soon learn what is expected of her, and her crying will probably diminish gradually. Even if she lies awake briefly you may hear her making happy sounds.

Perhaps if you occasionally have a sitter come during the day while you go out your little girl will discover that she can get along without you now and then, and that although you go away, you also return. The sitter, of course, should come for several get-acquainted visits before you leave your child alone with her.

There's no need to feel guilty because these measures for your child's well-being also result in more freedom and comfort for you and her father. Parents have rights, too.

Dawdling

My eight-year-old son is a dawdler, especially in the morning. During most of the day things go smoothly enough, but we have a terrible time from the time I awaken him until he finally leaves for school. This seems like such an unhappy way to start the day. Do you have some suggestions for us?

MRS. J. F. G.

Dawdling is such a common sore spot that parents tend either to accept it as a necessary evil, or else look for causes that are remote. Sometimes rather simple measures help.

If you usually have to waken your child

in the morning you might consider whether he is getting enough sleep. Requirements differ for all children. Is his room well-ventilated, are his bedcovers comfortable? Is his sleep uninterrupted and quiet? There are certain minor physical ailments, such as a low-grade sinus infection, which are sometimes most bothersome early in the morning and which make a child sluggish and irritable. Have you spoken to your doctor about these possibilities?

Is enough time allowed for some play and conversation in the morning? Or is split-second timing demanded? Unless they are allowed some leeway, children often give up instead of trying to fit into a rigid schedule.

Sometimes, we forget that even with plenty of time, children still need some help with daily routines. This doesn't mean parents should do the whole job, but there are certain moments that may present difficulties. If a mother can relax enough during this hectic part of the day to lend a hand, the child may be encouraged to keep his eye on the goal.

Just as there are many grownups who take time to get into their stride in the morning, so it is with some children. Having to make decisions about which clothes to put on, where shoes are, which books must be taken to school, can be too much for a child. Planning ahead with him, and laying things out the night before will take only a few minutes and may save much wear and tear in the morning.

Your son's feelings about school need consideration, too. Does he enjoy school? Are there any physical problems such as hearing or eyesight which need attention? Is he in the group best suited to his needs? Does he like his teacher? Does she make him feel her interest in him? If the stalling has come upon him suddenly, might it be related to some specific unpleasantness about the trip to or from school? It might be helpful to talk over all these things with the teacher.

If the core of the slowness is related to anxiety about leaving you or of being away from home, then the situation should be explored more deeply. This would hold, too, for the child who is miserable in the morning because of troubled sleep and terrifying dreams.

The over-full schedule

What should we do about the many activities we want our child to have in his out-of-school time? We try to give him all the advantages we can—music lessons, athletics, club activities, scouting and so on. And yet all these add up to a rather hectic after-school program, and it's hard to know which things to sacrifice. Could you give us some guidance in this?

MR. AND MRS. D. H. S.

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self. If he seems under pressure, then surely it is time to revise his program. Sometimes what we consider "advantages" turn out to be anything but that; instead they build up in children tensions and even resistances to the very things we would most like them to enjoy.

On the other hand, certain skills—like playing an instrument—take time and perseverance. If one of these is the chosen interest, then plenty of time must be allowed for it, and other activities must be limited to some degree. Remember that children can accept the present effort or sacrifice involved in learning a skill better if the satisfactions are not too long deferred. Sometimes, for instance, being part of a group that is playing different instruments serves a youngster better than solitary practicing.

In each case, we have to weigh values. One important value is the child's own preferences. He may want some time for social activities such as clubs, boy scout meetings, etc. He may want time to be alone with a favorite hobby, or for reading. He may prefer active outdoor play. A certain amount of time *has* to be scheduled—home-work or household chores, sleeping and eating and other health demands—and he may need some help from you in budgeting his time for these. Beyond these "musts," it is most important that he have some time to call his own—to do as he pleases—even to do nothing occasionally if he so chooses. Learning to make such choices is a valuable part of young people's education for living in this modern world.

The child who wants "more"

No matter how much we do with our nine-year-old boy, he never seems satisfied. We take him on trips or to the movies on Sunday and spend the better part of the day with him, only to have him still nagging us for this or that in the evening. He seems to get along all right with his friends

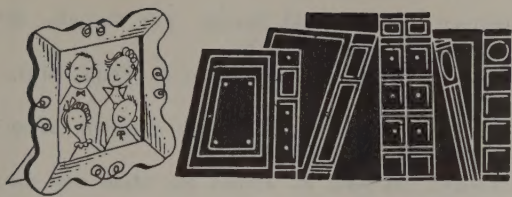
during the week, so this makes us wonder: should we leave him alone on weekends, too? And don't we have any right to do what we want ourselves?

MR. AND MRS. R. M.

The situation you describe has many sides that need consideration. Does your boy really enjoy what you and he do together? Are the trips and movies chosen so that he can get something from them? Does he share in the planning or merely feel that he is being dragged along to what *you* enjoy? Are there other things he would rather do? Do you take a friend of his along now and then? Is your son's behavior at the end of the day perhaps a sign that he may be tired from overstimulation and that he might have been happier with less and simpler activity? These are a few of the things it might be well to consider.

Of course, your side is important, too. What do you and your husband actually expect? Do you plan things that will really be fun for all three of you? Or do you make plans out of a heavy sense of duty that may also carry with it some feeling of resentment because you and your husband are giving up so much of your own grown-up interests? Do you also plan for some time which you and your husband can use to do what is important to *you*, explaining to your son that grownups need time, like children, to enjoy themselves in their own way?

Asking yourselves these questions may prove fruitful. Parents have needs as individuals just as children have. But both parents and children can, with planning, fit their wishes into a common purpose that brings satisfaction all round. This isn't easily accomplished and may strike some rough spots in the doing. But it can be done if parents look honestly at themselves and at the same time share with their children the limitations, as well as the privileges, of growing up.



Book review

The Inside Story: Psychiatry and Everyday Life

By Fredrick C. Redlich, M.D. and June Bingham with the collaboration of Jacob Levine, Ph.D.

New York: Alfred A. Knopf, 1953. \$3.75.

This book is an interesting and valuable addition to the popular literature which interprets the basic discoveries of psychiatry in simple language and relates them to everyday life. It is described on the dust cover and in the advertisements as "a very funny book with a very serious purpose," a statement which points up its novel double focus. The humor is supplied partly by the easy, light style and frequent quick turn of phrase throughout the text, and by the use of one hundred cartoons selected from current magazines and newspapers. These entertaining cartoons are included not to add further to the current tendency of poking fun at psychiatry and psychiatrists, but rather to look at the meaning of this trend and to see from what it stems. At the same time, the authors recognize the importance of laughter in human experience, and are not at all averse to having their readers absorb what insight they can get through a humorous approach.

They reveal their deep convictions and serious purpose early in the book. "So deeply do we feel" they say, "that the discoveries of modern dynamic psychology are important to people, both for their understanding of themselves and their children and for the living of richer and happier and more creative lives, that we have to laugh about it; otherwise we'd cry in our frustration at the slowness with which these concepts are currently being accepted."

Their book should help a great deal, for it is clear, easy to read and full of rich content behind its deceptively simple style. The first part deals with the basic urges and feelings of all human beings, and describes how these develop as individuals respond to the complex forces of the world in which they live. An interesting section on anxiety and the conscious and unconscious defenses that serve to combat it or block it off opens the way for a chapter on children, which discusses the important question "How can children be brought up so that they do not learn to rely too heavily on the less benign unconscious defenses?" (Sublimation, suppression and laughter are seen as benign; repression, extreme fantasy, projection, denial and rationalization are among those defenses that are less benign and more dangerous.) With telling illustrations from the experiences of many normal families, the authors attempt "to point out the difference between the necessary parental restricting of the child's basic urges and feelings, on the one hand, and their causing him to repress them, on the other." This discussion should be of special value to parents, since it presents this basic issue so clearly, though in a few instances they seem to have slightly overstressed the need to avoid repression and to have overlooked—or not made explicit—the importance of parental initiative and guidance.

The rest of the book deals briefly with what is known (and what is not) about mental health and illness, and with the methods and professional training required for different kinds of psychiatric treatment. At all times, the authors are modest in their presentation, constantly recognizing both what is known and what needs further exploration. Yet in their very objectivity they are quietly reassuring and they convey the feeling that if this is an example of what psychiatry can offer it holds promise of great meaning for the normal and healthy as well as the sick.

ALINE B. AUERBACH

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